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THE CROZER QUARTERLY

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THE CONTRIBUTION OF THE CHURCH TO THE PROBLEMS OF AMERICAN DEMOCRACY[1]

DR. OSCAR F. BLACKWELDER

Pastor, Lutheran Church of the Reformation, Washington, D. C.

THERE are four conceptions of the relation of Church and State. First, that the Church is above the State, as in ecclesiastically dominated countries. Second, that the Church is alongside the State, as in State-Church countries. Third, that the State is above the Church, as in totalitarian countries. Fourth, that the Church is separate from the State, as in our country—a free Church in a free State. Both being free institutions, they may make free contributions to each other.

Listen to a moment of history. The logic of Aristotle and the moral power of Christianity were much more influential in the minds of those who wrote the Declaration of Independence than French political theory of that day. Without a like moral, religious, and altruistic outlook among the leaders of our generation the principles which were laid down 163 years ago and which have guided us from liberty to liberty can neither be grasped nor upheld. With ethical and moral training increasingly subtracted from college and university, the role of the Church has expanded tremendously in the future of democracy. There are at least four contributions which the Church should make, and which many among us believe the Church alone can make.

First, the Church must be the spear point in the struggle for human freedom. We hear much today and we probably will hear more tomorrow about freedom of speech, freedom of press, and freedom of worship. These three mutually defend each other, but freedom of speech and of press are safeguarded ultimately by freedom of worship. But freedom of worship does not mean freedom from worship. It means freedom to worship. When freedom to worship goes, the final bulwark of social liberty has departed—that spirit which inspires a bill of rights.

Cardinal Newman is quoted as having said, "Not a man in Europe now, who talks bravely against the Church, but owes it to the Church

[1] An address delivered at the Tenth Annual Pastors' Conference, Crozer Theological Seminary, April 15-17, 1940.

that he can talk at all." Elbert Hubbard hardly can be accused of religious favoritism, but in writing about Martin Luther and his contribution to modern civilization, he uses these strong words, "He fought freedom's fight with all the weapons God had given him; and for the liberty we now enjoy, in great degree, we are debtors to Martin Luther." Hear the words of Professor Albert Einstein, "Being a lover of freedom, when the revolution came in Germany I looked to the universities to defend it, knowing that they had always boasted of their devotion to the cause of truth; but, no, the universities immediately were silenced. Then I looked to the great editors of the newspapers, whose flaming editorials in days gone by had proclaimed their love of freedom; but they, like the universities, were silenced in a few short weeks. Then I looked to the individual writers who, as literary guides of Germany, had written much and often concerning the place of freedom in modern life; but they too were mute. Only the Church stood squarely across the path of Hitler's campaign for suppressing truth. I never had any special interest in the Church before, but now I feel a great affection and admiration because the Church alone has had the courage and persistence to stand for intellectual truth and moral freedom."

How is the Church to be the spear point in the struggle for freedom in our country? Let us see. The Declaration of Independence asserts that all men are created equal. That obviously cannot mean physical or intellectual equality. I suppose it means equality before the law. But is that fundamental?

The only essential equality, of which an oath in court may be a symbol, is equality before God. In a Washington, D. C., church, among the members received one Sunday morning were a Chinese laundryman and Charles Evans Hughes, who was then Secretary of State. In welcoming them, the pastor said, "The ground is level at the foot of the Cross." The Church has called this basic democracy the universal priesthood of believers. Because men are equal before the Supreme Judge of the universe, they have the right to equality before the laws, courts, and judges of men; they also have the right to education so they may move toward equality of opportunity; they have the right to freedom of conscience and speech—because they are sons of God.

The essence of personal freedom is not the right to do what you please—that may be slavery. Personal freedom is the power to do what you ought. Social freedom is the environment and atmosphere to make this personal freedom more largely possible. Social freedom, therefore, means equality of opportunity.

When the conviction of equality before God departs from the popular

mind or that conviction grows dim, the basis of equality before the law and the reason for equality of opportunity are gone. It is the Church's business to keep this conviction steadily to the forefront today.

How is the Church to be the spear point in the struggle for human freedom? By using freedom of worship to call men to enter this democratic priesthood of believers. By laying the mind of Christ radiantly alongside this distorted earth until men, tortured by the difference, rise up to build the Kingdom. By bringing problems that crush human life under the searching light of Jesus and at the same time keeping the splendor of the Eternal God in the souls of men no matter how long our social hopes are frustrated or delayed.

But observe now, as a second consideration, that the Church only can be the spear point of freedom as it interprets the mind of Christ, and there can be no freedom without justice. *So the second contribution of the Church to American democracy is to keep the mind of Christ infused in the minds of men so that their sense of justice may be sharp and dependable.*

The practical expression of justice for the average man is known as the Golden Rule, "Do unto others as you would have them do unto you." Few influences have troubled men morally more than that statement. Yes, Jesus taught it—but to his disciples who knew him and thus had the way opened and the power provided by which to live on the higher levels of life, not the lower or the average. You see this Golden Rule can be applied on all levels in life—even by dope fiends and gangsters.

This rule can be most selfishly followed. Why do persons of comfortable circumstances so frequently become cold and indifferent to others? I think the answer is simple. They don't want much back from men, and so they give little of themselves to men.

This rule puts a man and his own wishes at the center of all his thinking: "Do unto others as *you* would have them do unto you." So a man himself becomes the measurement and the yardstick of all he wants and gives.

Principles are higher than rules, so I propose to you the "Diamond Principle." No dope fiend can practice that. It takes a man out of the center of his thinking and provides a higher measurement than his own so easily influenced conception of what is right and wrong. This Diamond Principle reads: Do unto others as Jesus would have you do unto them. There's a measurement that lifts a man out of himself into ageless principles.

An American newspaper recently commented editorially that the only appeal beyond the United States Supreme Court is the appeal to the

future, where new conditions bring new duties. But there is an appeal beyond that—namely, to the past, present, and future. That is the ultimate. That is God.

A man who is only just will soon be less than just. A man who is only square will soon be less than square. Justice does not have the power to keep its own tools sharpened. Who shall say what justice is? Who really knows? Love and God are emphatically necessary in one's consciousness in order to keep alive the desire for justice and to keep one's mind alert to what justice is. Love and God meet in Jesus and climax in his Cross. There is, therefore, one basic social need in the world—justice through Jesus.

> For only Christ can set men free
> And give them vision new;
> Grant us our fairest dream to see,
> O land where dreams come true.

If the Church is thus the prophet of freedom and the promoter of justice, it follows that the Church, when true to her mission, holds the key to the functioning of a democratic society. *So her third contribution to America is to offer the cement to hold society together and make possible government by the people.*

I use just here an illustration for which I am indebted to a discriminating friend. He suggests a little word of five letters by which to describe the present world situation. That word is "S-p-l-i-t." The world is split vertically into nations; nations are split horizontally into races; races are split obliquely into classes; within classes homes are split as the increasing divorce rate indicates; within homes are what the psychologists call split personalities. In other words, we have been leaving out a kind of cement necessary to hold life together.

So every conceivable device is being used around the world to hold nations together within themselves. Maintaining national unity in most nations today is a difficult procedure. Possibly this largely accounts for the use of propaganda.

No government can succeed long without social unity, and the task is how to achieve it. Can it come by the use of physical force? Or by putting an increasing number on the public treasuries? Or by inciting one nation's feeling against another? Or arousing fears against all others in order to awaken loyalty to home government?

Many among us believe that whatever governmental measures are imperative, the cement also necessary to hold society constructively together and make government possible is religion. The word religion, which

has often been made a cause for human division, really means a bond or tie-back, uniting a man to God, to his fellow-men everywhere and becoming his inward tie, his integrating principle, sustaining his own life to prevent a split personality. Such religion is more than a principle, a thesis, a set of rules, abstract righteousness, or social tradition. Religion at its best centers in a person—Jesus Christ, who, with his uniting and transforming spirit of brotherhood is able to hold together men of varied backgrounds and make possible the very existence of society. Christ is the undergirding reality which makes the world real.

George Washington saw this as he confessed to the Constitutional Convention: "There can be no government without morality, there can be no morality without religion, there can be no religion without God." But George Washington saw more than that, for he was a vestryman of a Christian church. I believe he felt what we feel—that the problem is how to make God real, vivid, vital, or, if I may dare use the word, how to make God practical. Here is where Jesus comes in. He is as practical as it is possible for God to be. So He is God's Word to man in every area of man's life.

I wish I had the power both of thought and of expression to make you see and feel deeply what Jesus and the kingdom of God could do for our broken and harassed world. Here is the greatest social conception that ever entered human history, by which the nations of the world may conserve their best traditions and cultures, but find a way and a spirit to transcend all that now divides and alienates them. Here is the loyalty strong enough, intelligent enough, moral enough, great enough to overcome racial bitterness, national narrowness, and economic jealousies. Here is society's cement.

And now, as I close, I suggest that the *Church's fourth contribution is to produce men and women of dependable character,* capable of self-government, able to think not only technically but morally on public questions. Freedom does not rest upon law but upon men, for men make, obey, or break laws. Justice is not the foundation of society—men who do justly are that foundation. Men of great genius may be admired; men of great wealth may be envied; men of great power may be feared; only men of great character are trusted—for upon them democracy rests. Government of the people, by the people, and for the people will perish from the earth unless the average man has a larger degree of moral dependability. The Church's greatest contribution to democracy is to produce men and women of character.

What are some of the moral and spiritual principles which enter the making of dependable men?

Democracy rests upon co-operation and mutual confidence which, in turn, rests upon the decrease of human selfishness. A recent President of the United States is supposed to have used these words, "When a majority of the people move selfishly in the same direction at the same time, democracy is doomed." Many within hearing of my voice may be amazed to know that they are living, probably unconsciously, on the doctrine of economic determinism, taught by Karl Marx. I ask you, do you have any social interests beyond your own income and comfort and giving a bit of charity? Do you belong to any civic association, any educational association, any church? A man who is stirred only when his own income and comfort are at stake is building his life on the principle of economic determinism no matter what his political label may be. Such persons take out of society more than they put in and are making it very difficult for democracy to work. The Cross of Christ in a man's life is the only real method to reduce selfishness in his life. Unchanged people can wreck the values of the finest social system in the world.

A leader of a point of view against the one I am now pleading for has said, "As for us we were never concerned with priestly and vegetarian prattle about the sacredness of human life." And I answer, it is impossible to build character except upon the conviction of the sacredness of human life. If man is made in the image of God, for the purpose of achieving sonship with God, then man is a spiritual personality—not cannon fodder for dictators, not a tool of some type of collectivism, not an adjective to modify something else, not a unit in a totalitarian state. Any depreciation of human life is a false theory, and structures built upon it must fail. Another political leader has used these words, "Great problems in the lives of nations are solved only by force." That suggests military revolution, tremendous armaments, international brutality. The Christian principle in this issue seems to be: forces which undervalue the meaning of life are doomed; nothing physical is final; brute force has within itself the seeds of its own destruction.

Speak History! Who are life's victors?
Unroll thy long annals and say.
Are they those whom the world called the victors
Who won the success of a day?
The martyrs or Nero?
The Spartans who fell at Thermopylae's tryst
Or the Persians and Xerxes?
His judges or Socrates?
Pilate or Christ?

LABOR AND THE CHURCH[1]

ALICE HANSON

Vice-President of the Central Labor Union

WHILE the relations of organized labor and the church have never been strained, they also have never been very close. Labor unions, by their very nature, include every worker in a trade or factory regardless of his color, or his creed, or his political affiliations. The task of the labor union is to protect the worker's rights on the job; factors of race, religion or politics are not essential to, and, if injected, might interfere with carrying on the main work of the trade-union. For religious, racial and political loyalties when mixed with other loyalties may have a divisive rather than a unifying effect, and the trade-union dare not run the risk of breaking the solidarity of its own ranks on issues extraneous to its chief purposes.

But this is not to say that the labor movement is not more than willing to accept the sympathy and understanding of, and to welcome the co-operation of churches and churchmen. The unions are definitely not anti-religious.

Indeed in many sections of the country and in many industries the relation of the local churches and unions is remarkably close. The Catholic Bishop of Chicago, for instance, took an active part in the organizing campaign of the Packing House Workers Organizing Committee there, and appeared at a great mass meeting on the same platform with John L. Lewis, and by the association of his name and position with the cause of labor, assisted tremendously in the organization of those workers.

In the same city, a Methodist clergyman, by the name of Waltmire, for several years headed an organization of the Chicago unemployed.

Several sections of the Catholic church have undertaken a careful study of and a purposeful association with organized labor. Some of this has been motivated by a desire to parallel at least the activities of the Communists in their efforts to bore from within the labor movement and to inculcate union members with a labor philosophy acceptable to the Catholic church. A number of Catholic clergy are outstanding in their understanding of labor problems and their service to the labor movement. Father Haas, now the chairman of the New York State Labor Relations

[1] An address delivered at the Tenth Annual Pastors' Conference, Crozer Theological Seminary, April 15-17, 1940.

Board and formerly on the N.R.A. Board, is probably the best known and most prominent of these men.

The work of the Religion and Labor Foundation in the Protestant churches is an effort to organize with individual clergymen to work more closely and to understand better the American labor movement. But quite independently of any such organized effort to co-operate with labor, local ministerial associations in many communities have approached labor for the exchange of delegates between the central labor body and the ministerial association. For years this arrangement operated in Philadelphia. In many cities, the custom of welcoming labor officials to the pulpits on Labor Day Sunday has become established in the church calendar.

All of these undertakings are devices by which labor and churchmen may be brought into closer association and hence into better understanding of each other's purposes and functions.

In the homogeneous communities of the South, there is frequently no separation of the church and labor, and the entire congregation of a particular church works in the same mill and belongs to the same union. In this same type of community, however, when the church, along with the community store, Y.M.C.A., and school is supported by the mill owner, the church and the union may be in opposite camps. In one such mill town in South Carolina, every striker was read out of the Christian fellowship of the local church. But whether the church officially stands for or against labor, every union in these communities has its chaplain, and union meetings are opened with religious ceremony.

Ironically enough the deep religious life of Southern workers has been exploited by antiunion employers. One accepted method in Georgia and Alabama for breaking up a union organization is for the employer to hire an evangelist who comes into the community to brand the union as antichrist and to make a condition of salvation the return of one's union card.

If the church is concerned or wishes to be concerned with labor it must first understand labor, its purposes, methods of work, and its constituted structure. The field of labor problems and of labor relations and management is a highly specialized one in which comparatively few persons are qualified to function. Mere sympathy with labor or a desire for the establishment of good will between management and labor is not a sufficient credential for entrance into this complex field.

Some of the aims which the church and labor share in common may serve as the original point of contact between the two institutions, out of which meaningful co-operation and mutual assistance may flow. One of

these is the interest both groups have in the development of democracy.

It is surprising that democracy works as well as it does in this country, when one considers that the vast mass of working people have little or no day-to-day experience with it. They have nothing to say about the conditions under which they work, what they earn, or how long they labor, although these circumstances determine almost entirely what the remainder of their lives shall be. "The long arm of the job," as Robert Lynd called it in describing Middletown, reaches out into every other department of life. Yet there is no democratic experience in the work life of the typical American.

But this lack of democratic controls in economic life is not the whole story. The same powerful economic forces which control industry also control politics by supplying the money which oils the political machine. The usual experience which a worker in an industrial community has with political democracy is the experience of boss-controlled ward politics in which his job security, his eligibility for relief, his accessibility to "favors," and his freedom from suffering the consequences of minor infractions of the law depend upon his obeisant political "regularity."

In Chester, Pennsylvania, for instance, the industrial community closest to Crozer Theological Seminary, the tie-up between politics and industry is particularly open and blatantly direct. If a man wants a job in one of the city's major industries he can get it more surely by taking a letter from his ward boss. This is not the common venality of buying votes with two- and five-dollar bills; this is the purchase of votes with the promise of jobs themselves, a transaction in which a man's political dignity and independence do not exist as even the small change in the sale.

Because in our profit system, organizations belong to the people who pay for them, the worker may also miss democratic experience in his social, athletic, political, or religious affiliations, and in many communities have no actual experience in self-government until he joins a union.

A slogan which has become popular with liberals is that the trade-union is the avenue to industrial democracy. This is not true in any revolutionary sense that the unions open the way to the workers capturing the control of industry. It is true, however, in the sense that the unions seek to give workers in an industry a medium for control of their work conditions through collective bargaining with management.

The chief business which any union has to handle is the administration of its contract with the employers who recognize it. A labor contract

is just what the word implies, a binding agreement between the two parties of management and labor respecting the subjects of work relations on which they have agreement established or on which they agree to consult. For the union, the most important paragraphs in this contract are those covering the recognition of the union as bargaining agent for the workers and the technique by which grievances arising in the shop are to be handled.

This "grievance machinery," as it is called, usually calls for the union setting up a series of representatives in the shop to correspond in rank to the company representatives already there; a shop steward to deal with the foreman; a shop chairman to deal with a shop superintendent; a union president or business agent to deal with the factory manager; and finally if a grievance is not settled at any of these points of consultation the establishment of some method of arbitration by an outside, third party, whose decision is accepted in advance as final and binding.

In working out this grievance procedure, the undemocratic organization of industry itself becomes apparent. When an employer signs an agreement in good faith and with every intention of living up to its terms, he still does not consult his representatives who in fact carry the actual burden of administering the contract for management. Most grievances arise in the shop at work, but the foreman responsible for handling the difficulty there has never participated directly or through his own representatives in working out the terms of the contract. Moreover, he has been used to handling his men autocratically and is now placed in the position of bargaining with them. The men, on the other hand, have voted on the terms of the contract before it was signed by their representatives; they have elected their own stewards and other officers and approved methods of settling grievances.

The consequences of this particular problem were illustrated dozens of times in the early days of the union campaign of 1936-1937 when hundreds of new contracts went into force between men without previous union experience on the one hand, and management without previous collective bargaining experience on the other.

In a large steel mill near Pittsburgh, a jam of hundreds of grievances was piling up in the office of management because the foremen, who were supposed to deal at least with minor matters at their point of origin in the shops, were unable or unwilling to deal responsibly with union representatives. The jam was broken only after management on the advice of union representatives selected a man to advise with foremen on labor relations, who had himself been a craft unionist when he worked at his trade and had for some years worked as a sub-foreman in that mill.

In another steel town in the same area, where the union had started training classes for its shop officers, twenty-five or thirty foremen turned up one night and asked to be admitted. After considerable consultation, the union men agreed to let them in. They listened to one session of the class and asked permission to return for the next. They explained that they found it embarrassing to deal with men who knew more about the terms of the contract than they did. They wanted to come to the class so that they would know at least as much as the shop stewards who brought them grievances for settlement. For many weeks the foremen and union stewards met in joint class sessions for discussions led by the representatives of the national organization of the union and management.

Collective bargaining is fundamental to a maintenance of both the union's power and the equilibrium of the management-labor relationship. This means that labor through organization of workers seeks to gain a power in number of members, a democratic power, which will equal the power of management acquired through ownership of machines and capital. Collective bargaining assumes a more or less equal power relationship between labor and management in dealing with labor problems. It can only be attained through labor organization. A single individual in industry cannot bargain; he may get grievances corrected if he is a favorite or a relative; otherwise he can only "take it or leave it"; "shut up or get out." When he is united in organization with his other fellow-workers, and agreed with them through mutual discussion and democratic decision on what the grievances are and how they are to be handled, then he can, and does, bargain with management, and under no other circumstances.

The church for generations has preached brotherhood between man and man, but this preachment is apt to ring hollow to the workingman because he feels the iron hand of management's economic power over his job, no matter how softly it may be gloved in paternalism, welfare schemes or company representation plans. There can be no effective democracy or spirit of brotherhood to animate its forms until there is equality in the relationship between labor and management.

But bargaining implies, you may say, not brotherhood but conflict. And this is true. It would be foolish to say that no conflict exists between labor and management when in fact it is fundamental to their respective economic situations. More wages for the workers mean less profits for the owners. Better conditions in terms of shorter hours, improved machinery, fresher air, more toilets, relief periods, cut into profits too. But both labor and management have an economic interest in keeping

a plant running, and it is at this point of mutual economic concern that amicable working relations can be established and a point of agreement reached. Bargaining, thus, does not mean that the workers seek to control in the conflict situation, but it does mean that through a process of negotiation they look toward achieving some measure of control in labor relations.

Strikes have loomed large in most discussions of labor problems, and properly so, for the strike is labor's final weapon and is used when no other is possible. In effect, a strike is labor's withdrawal of its one salable product, labor, from the market until it can command a price or the terms for arriving at a price acceptable to labor. The possibility, if not the actual threat, of strike is present in every labor conflict. Someone has said that the concessions an employer is willing to write into a labor contract are the price he believes it necessary to pay to avoid a strike, for most contracts carry the clause that both strikes and lockouts are outlawed for the life of the agreement. For management this is the most important clause in the contract.

For labor, the most important clauses are union recognition and the setting up of machinery for handling grievances and arriving at other bargains.

With the passage of the National Labor Relations Act in 1935, and particularly since its constitutionality was established in 1937, labor's right to bargain was legally established. Since the act really went into effect in 1937, the effect of the act has been to cut down enormously the number of strikes in industry. The reason is that the cause of most strikes, lack of recognition of the union and of collective bargaining, no longer can exist legally if the union represents 51 per cent of the workers in a shop. The Labor Relations Act has been accused of encouraging organization, and actually it has; but by discouraging interference with organization by the employer, who because of his superior power relationship in industry was frequently able to carry on his anti-labor activities in very subtle ways. With an understanding of his power and the indirect and subtle ways in which it could be used, the Labor Act has listed a variety of unfair labor practices, to indulge in which is now expressly forbidden. The act further establishes the power of the National Labor Relations Board to determine when a union represents a majority of workers in a plant, and to certify it, when it does, for collective bargaining. By the exercise of these two powers, the Labor Board has greatly reduced the number of strikes. It is because of the tremendous contribution the Labor Board has made to the stability and orderliness of labor relations that labor opposes amendments to the act.

The likelihood is that if the act is seriously amended and labor loses confidence in the power of the board to protect collective bargaining rights, that we shall be thrown back in labor relations in this country to the chaotic period before the N.R.A. Union organization will not stop, nor will the attempt of unions to win contracts cease, but the orderly recognition of these activities will have been withdrawn, and labor will be forced then to use once more the only substantial weapon it has, the strike.

It is important to understand that the ultimate purpose of union organization is the achievement of improved conditions for labor guaranteed by a labor contract; it is not to strike, not to cause disturbances, not to destroy property, but to regulate labor's relationship with management through collective bargaining.

A second point of contact between the church and labor may follow an understanding of its aims with an understanding of its problems.

In spite of the Labor Act, the primary problem which labor faces is that of gaining recognition. In York, Pennsylvania, at present, a strike of steel workers is in progress because all other methods have failed to bring the owner of the plant to deal with his own employees. He refuses to have anything to do with his men as a group. Essentially the same situation in 1937 produced the strike against the Republic Steel Company whose Tom Girdler would not deal with the representatives of his men. Now, three years later, only after the Supreme Court in effect has upheld the Labor Board findings and decisions, is there some possibility of normal collective bargaining relationships in "little steel."

These extreme examples of refusal to bargain have cropped up less and less often since 1937. But in that year, another variation on that theme was played by General Motors, whose representatives for weeks went through the forms of bargaining without an agreement resulting. This type of action was actually advised by the Cotton Textile Institute, southern cotton manufacturers' association, who explained to their members that the Labor Act did not require employers to sign contracts but only to bargain. They said in effect, "Go on bargaining as long as you can; wear the workers down with bargaining, but don't let a bargain result."

A third stage of difficulty in achieving recognition is illustrated by union management relations in a near-by rayon mill where a contract has been in operation since April, 1937. During this whole period bargaining took place, though under terrific difficulties and at times with tremendous delays. The union representative last fall, quite by accident, learned the cause when he received information that the company during this

whole period had employed spies at a cost of $1,000 or more a week, and that among the spies was the chairman of the Union Negotiating Committee.

Collective bargaining under these conditions is not done in good faith and illustrates the kind of situation in which a union may be forced to take measures to call a strike because no genuine recognition is gained under peaceful methods.

An effort by interested outsiders, such as are to be found in the church, to discover where blame lies when collective bargaining is not achieved would help give both churchmen and the general public a sounder and clearer idea of the difficulties surrounding the establishment of collective bargaining.

A third point of contact between the church and labor might be established at the point of common concern for social legislation.

Wise labor leadership recognizes that an adequate standard of living —what the Labor Department calls a minimum standard of health and decency—cannot be achieved for all workers in this country in the immediate future short of a disruption of the present industrial system. The fact is that two-thirds of the incomes in this country are below $1,600 and the Labor Department family minimum is now above $2,000 per year. Because average wages cannot be increased by so large a percentage overnight or overyear, the unions seek to supplement the general standard of living at every possible point. For this reason labor is concerned not only with labor legislation like the Labor Relations Act and the Wage-Hour Law, but with Housing, Accident and Disease Compensation, Old Age Pensions, protective legislation for women, free higher education, the expansion of public health services and the establishment of a national system of health insurance, more adequate relief, N.Y.A. and C.C.C. appropriations, etc. We labor people find that the more adequate economic security, the more generous spiritual and cultural life is possible for workers. We count on the church to understand the importance of a secure economic existence to the achievement of "the fuller life."

Labor's growing power in the industrial field has brought a terrific bombardment of attacks. The attacks take the form of misrepresentation of labor's aims both in politics and industry and are made in the press, over the radio, from the pulpit. They take the form of playing up instances where labor has shown bad judgment or acted under poor leadership so as to make these exceptions appear the rule. Millions of newspaper words were devoted to the assumed evil-doings of labor in the Republic Steel strike, an interpretation which was dispelled by the

report and decision of the Labor Board's hearing in the case and now upheld by the Supreme Court. But the public at large has no information about the over four hundred contracts in the steel industry between labor and management which were achieved and have been administered without a strike.

But the attack has gone beyond the good or bad doings of unions themselves and is directed as virulently against those pieces of New Deal legislation which have sought to equalize the forces in industry: the wage-hour law which set a floor of thirty cents an hour to wages and a ceiling of forty-two hours a week for the worktime; the Labor Relations Act which has established the right of collective bargaining.

To the extent that the church seeks to influence society as well as its individuals, its leaders must understand the social forces at work at the very basis of modern society, the forces at work in industry. The purpose and function of the union are bound up with an understanding of the whole situation. No institution could have as much effect as the church on the reformation of public opinion in this field where misinformation and prejudice flourish.

If the Church sees the Union as a stabilizing force in society, replacing anarchy and curbing exploitation in the labor-management relationship, the Church can throw its influence not necessarily or always on the side of the Union, but on the side of a complete understanding of all the factors in the situation. Labor asks for fair play, and would like to expect to receive it from the Church.

RELIGIOUS PROBLEMS AND THE UNDERGRADUATE[1]

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The undergraduate does not generally employ the terminology of philosophy or theology. It is unlikely that he would refer to religious matters that baffle and perplex him as epistemological, philosophical, or theological. Nevertheless, whether he uses such terminology or not and irrespective of whether he clearly defines his problems or not, there are difficulties in the field of religion that puzzle and worry him, and in many instances mislead him.

This address, prepared from the point of view of the undergraduate and clothed in his simple language, is concerned with conditions that affect the student during a period of his life which may be characterized as transitional. It deals with his growth and his disillusionment, lists problems he confronts, and shows how his college may help solve his problems or add to them.

I. Disillusionment

The undergraduate suffers three types of disillusionment. He undergoes a process of readjustment which is psychological, social, and religious.

Psychologically, he enters college with an attitude of confidence. His intellectual development, perhaps through no fault of his own and somewhat according to the nature of mental growth, is superficial. He is naïve. He has a childlike air of positiveness and dogmatism. For illustration, he considers physics an exact science whose claims are based upon known laws which cannot be discredited. For him, biology deals with life, a tangible reality whose existence and general nature are above serious question. Mathematics is so exact that its essential nature is never mentioned. Historical facts, particularly those that relate to one's own country, are of course unassailable. He has probably never thought of the nature of the human mind, but to him it is competent to think whatever it wills and inherently able to illuminate any area of interest.

As his college career proceeds, however, his dogmatic certainty

[1] This paper was read before the Association of Professors of Religion and the Philosophy of Religion, Blue Ridge, North Carolina.

weakens into a wondering doubt. Numerous questions appear with more or less clearness and seriousness. What, for illustration, actually is the substance about which physics speaks? Has science, after all, anything more than the superficial and theoretical to offer? What actually does one know about life? Is mathematics only a logic mill whose product is no sounder than the grain put into the hopper? If economists really know what they talk about so glibly, why do they, too, become victims of a financial depression? And the study of psychology reveals the existence of mind in lower animals, exposes the limitations of human thought, and questions the existence of will and freedom as characteristics of mind.

Withal, the more he learns the less he knows. Certainty is in inverse ratio to one's academic progress, and the undergraduate, feeling that he can neither affirm nor deny anything, can say with Faust,

> And here, poor fool! with all my lore
> I stand, no wiser than before.

From the point of view of social relations, the undergraduate's confidence in man's moral and ethical integrity becomes weakened. Men and institutions, which he believed to be dominated by lofty motives, he finds all too frequently ruled by a spirit of exploitation. He was brought up to have a somewhat idealistic conception of society, and he had developed an altruistic attitude toward society. But he now learns of numerous evil practices and widespread injustice.

Individuals and political institutions are often found to be parasitic. Might seems to make right. Cleverness appears to be necessary to one's promotion. The world seems to be divided into two classes, those who do the work and those who get the credit. Friends and religious organizations, as well as political groups, are used as stepping-stones. Strict honesty and personal or institutional success seem to be incompatible. In the face of such stern realities, the student's social idealism may collapse.

Moreover, the undergraduate suffers another severe blow as he becomes disillusioned about religious doctrines and practices. In his youth, he accepted religion as faultless. Religious leaders he thought to be infallible. The Bible he regarded as sacred, holy, an Ark of the Covenant not to be touched by criticism or looked into except with deep reverence.

A student, however, inevitably makes discoveries and forms opinions. In the history of religion he finds every conceivable type of religious belief and practice. Even a cursory study reveals the role feeling,

emotion, tradition and sectarian discipline play in the development of religious beliefs and practices. He wonders, then, how much of religion cannot be reduced to biological and psychological manifestations. He inquires about the origin of the Bible. When, by whom, and where was it written? He wonders how a God, who is characterized as love, perfection, and justice, can decree the slaughter of innocent women and children and sanction punishment which no normal human being could impose. He no longer believes the clergyman to be infallible; he does not accept uncritically what he says; and he frequently finds himself objecting to claims made by the clergy and other religious leaders. And, in the midst of such embarrassment, the undergraduate frequently has difficulty in finding men and women who will be sympathetic toward him and to whom he can turn for sincere and wise religious direction.

This condition of disillusionment may now not seem serious to us. We may undertake to dismiss it with the claim that the undergraduate is merely undergoing a transitional period. But it is often attended by anguish and brings in its wake numerous serious problems.

II. The Undergraduate's Problems

What are some of these problems? The following statements are based upon reports made to me by approximately five hundred people, including college students and the student leaders of religious organizations in state and denominational schools. Whatever we may think of these matters, let it here be clearly understood that these are actual problems in the personal experiences of thoughtful young people. I name twelve:

1. Is there a God? What valid evidence, if any, can one offer as proof of His existence? The historical references, traditions, theological pronouncements and claims about personal experiences with Him do not seem to offer adequate evidence. The thoughtful student, now trained to respect and accept facts, looks for proof. He is unwilling to accept written or oral statements without qualification. He is no atheist; he possesses intellectual honesty; he sincerely desires to know that God is reality rather than a mere product of human thought created out of man's struggle with great natural forces and mysteries, but he is unwilling to found his belief upon tradition, creed, dogma, and emotionalism.

2. Is God a personal God, or is he only universal natural law? The silence of God in the face of evil, injustice, and suffering is perplexing. Stated or implied claims about divine revelation and discrimination are not convincing. The student begins to discover the prevalence of tragedy among the best people. Suffering is no respecter of persons. Accidents,

illness, and premature death occur among the best as well as the so-called worst people. Missionaries are not exempt from jungle fever or Japanese bombs. The student is only disgusted when one says that such conditions exist because "it is the will of the Lord."

3. Was Jesus divine in a unique sense? He is variously regarded as a great man only, as a great teacher devoted to an ideal as were Socrates and Spinoza, as an historical character only who was peculiarly divine, as the living Christ. Demands that one believe that Christ was God incarnate do not appeal to the intelligent student, for he prefers to understand what he accepts and he rebels at efforts to dictate to him.

4. Is prayer actually communion between God and man, or is it merely psychological discipline? What is the evidence? The college student begins to undertake to distinguish between appearance and fact. He knows the usual claims and expressions associated with prayers. He is inclined to accept very few of them. Mere utterances and habits, although they may soothe feelings, allay pangs of conscience, help one to sleep better, and even show one something of his duties, are not sufficient; the student wants irrefutable evidence that prayer is a means of communion with God. He smiles at the naïve statement that recovery from illness, a safe voyage, or a successful business venture is an answer to prayer. He is reluctant to believe, upon reflection, that God will help one who has friends who pray for his recovery from illness and ignore one who has no friends to offer prayers for him. The student's sense of fairness demands impartiality.

5. Is man, or does man possess, an immortal soul? How should one define soul? Is it an entity existing in its own right? Can it be defined as the sum total, a composite, of the individual man? Perhaps soul and immortality are only notions born, as it were, of experience and the "instinct" of self-preservation. The facts of physics, chemistry, and biology are reasonably clear as associated with the human body. Psychology reveals modes of growth of perceptions, ideas, concepts, feelings, and other characteristics of the human mind. Why, then, is soul so obscure? Why are religious leaders, who are supposed to be informed, at once so dogmatic and so vague about the nature of the soul?

6. Should one affiliate with religious organizations? The inconsistency between what people associated with the church profess and what they practice is confusing. Forms of assumed piety and institutional loyalty are not convincing. The student is apt to feel that to join an organization whose basic tenets seem to be assumptions which have little apparent influence upon the membership is a piece of sheer futility. He looks for more than standards of efficiency in the field of religion; he

wants manifestations of truth. The failure of a large percentage of the membership of religious organizations to show definite evidence of faith in truth or to exemplify high ethical standards has done students immeasurable harm. They would be helped by clear proof of profound convictions and unshakable loyalty.

7. Is religion a creation of the human mind, originating in fear, and designed as an escape mechanism and a means of social control? Is it, after all, only a wholesome personal and social therapy? The student has learned of theories offered by sociologists. He has discovered how religion has been employed by political leaders. He has found that religious concepts and practices are intimately associated with the environment and experiences of people. It appears to him that standards of faith and worship are commensurate with mental development. Moreover, he uses the term *create* loosely. Withal, he therefore suspects that religion may be a creation, not a discovery.

8. Is the Bible more than a group of human documents? Men who were not infallible prepared the canon of the Bible. What are the historical facts? The thoughtful student resents the demand that he accept the Bible literally. For him, the word tends to kill the spirit of the Book. Those who have dogmatically insisted upon his accepting the Bible as literally true have thus only added to his confusion. He rebels, for illustration, at the insistence that acceptance of the historicity of Job and Jonah is more important than consideration of the marvelous truths presented in these books. He is appalled by the demand that he believe literally the assertion that God delighted in the dashing out of a child's brains against a stone, that God wrote with his finger the commandments on a slab of stone, or that God was pleased by human sacrifice. The student, after all, has a much better opinion of the Bible and a higher conception of God.

9. Is there available a body of religious truths? What actually can one know about God, the soul, and immortality? Definitions and discussions of faith often seem to make faith reducible to the status of mental certainty colored by pleasantness. Reasonable certainty is not faith. One may believe that his car will run; a general may know that he will win a battle; one does not doubt that the sun will rise tomorrow. But such confidence is not faith, and such illustrations only mislead and confuse the student.

10. Has philosophy anything to offer but opinion? What are its evidences of the existence of truth or truths? It would appear that, within twenty-five hundred years, philosophy might have formulated an acceptable, comprehensive statement. In fact, no two philosophers seem to

agree, except upon their right to search wherever manifestations of truth may be found.

11. What is man's significance in time and space? Astronomy and geology force the growing student to relocate and re-evaluate himself. In a universe, say, three hundred million light years in diameter and billions of years old, what is man? The question is staggering.

12. What hope is now to be found in a world of economic, social, political, and religious turmoil? Confusion and uncertainty are so commonplace and international tragedies so imminent that a feeling of hopelessness exists. This attitude is vastly worse because religion not only seems to have failed to prevent conflicts, but also to have given the individual nothing substantial with which to safeguard hope and faith. Withal, the student is inclined to adopt an attitude of futility, or else to seek cover in amusements and various forms of distracting excitement.

III. Causes of These Problems

Many problems, then, confront the student. Why are they so serious to him, while they are perhaps relatively trivial to us who are older? Why do they cause him such anxiety and so often lead him into a pathetic state of hopeless indifference?

There are two conditions which are largely responsible for the seriousness of the undergraduate's problems: poor precollege religious training and a nonreligious collegiate atmosphere.

The weakness of precollege religious instruction is a well-known fact. The instruction given in many homes and in many school systems is not designed to develop and toughen the fiber of character. Although we are acquiring a vast store of information and eliminating many forms of crude conduct, the basic disciplines of work, thrift, honesty, temperance, and honor no longer receive proper attention. Even in early childhood, the emphasis is upon the priority of things, the supremacy of cash values, the power of glamour, and the necessity for cleverness. The child is not taught honesty, but that honesty is the best policy. He is not taught that honest work is honorable, but is pointed toward some form of parasitism. He is not taught to believe in right as a principle, and so he comes to feel that might makes right, and that even God is on the side of the stronger. At the present time, the child early in his life gains the notion that he should acquire all that he can through cleverness and with a minimum of effort.

Public education can offer secular instruction only. Its emphasis is on things; its motive is pragmatic. Personality is not a requirement either for the certification of the teacher or for the development of the pupil.

The curricula are becoming increasingly practical; they are designed to teach one how to make a living rather than how to live. The average undergraduate has been so completely disciplined to believe in the reality of things and the supremacy of cash values that he has little or no interest in philosophical or ethical principles. Speak to him of things and cash values, and he listens and understands; speak of moral law, principles of ethics, spiritual reality, and he does not understand because he does not know the language of this realm.

Moreover, the average undergraduate's precollege training in religion itself was feeble and misleading. Perhaps thirty minutes a week in a Sunday school class was thought to be abundantly able to direct him along paths of righteousness, when, to mention only one other influence, motion pictures claimed several hours of his time every week. The class, more likely than not, was held in an ugly, unkempt, dilapidated room of a building usually best described as an architectural monstrosity. The instructor was probably a young, untrained teacher who was supplied with insipid, stereotyped lesson helps sent out from denominational headquarters.

The pastor of his church contributed something to his development. But the pastor was so restricted that he gave only relatively meager help. He was kept so impoverished financially that a sword was constantly suspended above him and his home. He could not purchase books and periodicals and keep abreast of the world of thought. He was the victim also of endless committee work, and he had to spend the major part of his time oiling and cranking ecclesiastical machinery. Besides, we do not permit a clergyman to think, lest he awaken us from our religious slumbers.

What, then, is the average young man taught about religion during his precollege days? For the most part, his training consists of dogmas, creeds, traditions, denominational prejudices, and standards of efficiency. His conception of God is anthropomorphic; his notion of religion is provincial; to his mind, religious obligations consist only of piety, formality, and denominational loyalty. He is taught to refuse to question traditional claims. He squirms and trembles with embarrassment when someone suggests a new or nonstereotyped interpretation of some section of the Bible, just as if his mind were not to be used and as if God's truth could not bear examination.

The child and the youth are thus taught much that will not bear exposure to the light of intelligence. Impressions are made which are inconsistent with truth or reason. Divine standards are often caused to appear to be lower than those of man. The Bible is made a sort of

fetish around the house; we would be afraid to have a house without a Bible, but we do not dare to read it intelligently. The South is called the Bible Belt. It is, however, like other parts of the country, abysmally ignorant of the great truths presented in the Bible, and it is guilty of much misrepresentation in religious matters.

We do seem not to have sufficient courage, the thoughtful student suspects, either to state or practice many Christian obligations. Too many people appear to be inclined to humiliate or sacrifice those men and women who call attention to existing conditions and responsibilities associated with religion. In some places Pharisaical prejudice still condemns intelligent men who utter the truth about religion and its application to existing conditions of human life. Of all the sections of the field of education, religious instruction is the weakest, the most backward, and the most neglected. Youth pays a heavy price for this condition, for smug complacency, indifference, and negligence have an immeasurably pernicious influence upon young men and women.

Having had such inadequate and misleading training, an intelligent young student will inevitably suffer during the period of readjustment that comes when he enters college. He has not been prepared to lift his eyes to the wider horizon of life. If he stumbles or loses interest in religion when he enters college, the source of most of the trouble is to be found in his precollege training. The college is no reformatory, nor does it often work miracles in quickly changing one's established attitude.

While conditions on the campus are usually much better than those in the communities from which the undergraduate comes—so much better, indeed, that parents and others should reflect before they pillory the college—the atmosphere on the campus is not always helpful with respect to spiritual matters. In this new atmosphere and during this period of his mental growth, there are some considerations which intensify a student's problems. For illustration, in curricula and in spirit many of our institutions have been secularized to an alarming extent. Here again, things and cash values are written in capital letters, while principles are written in small letters. Colleges, for example, yielding to strong and insistent public demands, strengthen all departments except philosophy and religion—which are thus made to appear, by contrast, unimportant. These departments bake no bread, therefore they are of no especial consequence. They are thought of as an appendix which has no use except to cause infection in the strong body of education. Moreover, there are administrative officers and members of faculties who would like to become institutional surgeons and remove such obsolete, offending members.

It is also time that we should realize that the college student is not strengthened when his school violates ethical codes. He is not blind or stupid. Some institutions boast, in the press and otherwise, that they exemplify high ethical standards, when every student knows of existing, condoned questionable practices. Honor systems are discussed; and the student, who has a sense of fairness, feels that the example might be set for him first of all in the high places. But it seems impossible for any one institution to move counter to the tides of influence now flowing against so many institutions.

A few courageous men and some institutions, to their everlasting credit, have fought for honorable practices and high institutional standards in curricular and extra-curricular affairs.

It also needs to be said here that, by contrast, the effect of inconsistency is worse in denominational than in secular schools. Nobody likes hypocrisy. In view of the fact that some institutions parade themselves as paragons of integrity and exemplars of Christianity, it would seem that we need a redefinition of Christian education; and in the light of the present situation one would think that we might be much more careful in the use of the phrases.

Moreover, religious emphasis on the average campus is not clear or convincing. Undergraduate student leaders have reported that many members of the faculties of their institutions exhibit no positive interest in religion, and that some sneer at religion. What, after all, are the centers of interest in educational institutions? To what objects are time and money devoted? It is an open question whether members of boards of trustees of some schools show any genuine concern about religious matters of great importance associated with their colleges or universities. In some institutions there is much more interest in orthodoxy than there is in Christianity. In others self-appointed heresy-hunters meddle. These bulldogs of orthodoxy strain at gnats and swallow camels; effect dismissal of administrative officers and professors; demand that creeds be signed; cause the faculty to lose its freedom and self-respect, and lead the student into active disgust for religion. As bad as it is, indifference is infinitely less objectionable than is such narrow, prejudiced, dogmatic meddling. Christian statesmanship, if substituted for destructive criticism, would provoke admiration and work a miracle in the promotion of Christian education in a positive Christian atmosphere.

Futhermore, student religious organizations on the campus are too weak in numbers and influence. Sometimes they make themselves obnoxious by a holy aloofness. They adopt methods of efficiency, deal with trivial subjects, and barely scratch the surface of vital questions.

The chapel services can usually be construed, and quite fairly so, as mere assembly periods in which nonreligious interests are predominant.

Another subtle and harmful influence is to be found in the fact that academic standards for ministerial students are pitiably low. The requirements for medicine and law are, for illustration, much more rigid and exacting. Students of religion are thus brought into a condition of unwholesome and uncomplimentary contrast. Canon Raven said recently in an address at Duke University that, among the students he knows best in Great Britain, the ablest men are not going into the ministry or into the study of the philosophy of religion, but into science, medicine, and social service. My observation leads me to believe that the same condition exists in this country. One of the reasons is to be found in the low standards and the meager demands of this field. Another cause of this unwholesome condition is the secularization of contemporary life. God, immortality, duty, hope, and faith have been so ignored that many people look with condescension upon religion and those who enter the ministry. Moreover, many people seem to distrust, if not fear, those whose beliefs and interests transcend the pragmatic. Schweitzer states the matter thus: "The organized political, social, and religious associations of our time are at work to induce the individual man not to arrive at his convictions by his own thinking but to make his own such convictions as they keep ready made for him. Any man who thinks for himself and at the same time is spiritually free, is to them something inconvenient and even uncanny. He does not offer sufficient guarantee that he will merge himself in their organization in the way they wish."

Withal, many of our institutions of higher learning, including some theological schools, seem to have yielded to the demand to please the public and to produce pragmatically efficient animated commodities rather than intellectually and spiritually developed human beings. A brilliant college professor says this: "In many cases, it seems to me, colleges have sold their souls in order to join the mad race of mass production in education . . . . they are offering mechanized educational devices motivated by materialistic ends. Such procedure cannot do much good in terms of the development of character and personality."

IV. Resources and Possibilities

This paper has given a partial description of the existing conditions, a list of problems, and a statement of causes of the present situation. While there would seem to be slight hope that great springs of interest in the objectives of religion can appear now, something can be done to

improve conditions. At the present time there are unusual opportunities and vast resources available. Let me name four:

1. Youth. Our hope abides here. Youth has time. Youth is plastic. Youth is resilient. Youth is receptive, trustful, hopeful, dares to accept a challenge, and is capable of growth. Whoever loves and educates youth will control our future.

At this time, along with all of their perplexities and agnosticism, many undergraduates possess a profound interest in spirituality. They exhibit to some of us a divine restlessness and dissatisfaction. They are not concerned about the impediments and unessential accessories, but they do have a sincere and earnest desire to know the truth about life and religion. I have never seen a larger and finer undercurrent of potential interest in the elemental truths and problems of religion than that which now exists among thoughtful students. They suffer hunger for something which, they realize, has not been given them. One trembles to think of what may happen if we ignore or stifle this interest, especially in view of the present war and the inevitable aftermath of this war. If, however, the school and the church seize the opportunity now presented by this genuine interest, unusual spiritual progress may be made.

2. Wisdom. Philosophy and religion do possess a great body of knowledge. They hold the winnowed wisdom of great souls. Men and women of earnestness, sincerity, courage, and persistence have writhed with agony in life's crucible, and they have also walked in the Garden in the cool of the evening and listened to God's voice. Out of the vicissitudes and triumphs of such lives has come a body of truth—conceptions of right, honesty, justice, temperance, beauty, faith, the good—which will bear exposure to the white light of intelligence and endure the acid test of practice. While pragmatic interests are invaluable and it is imperative that instruction be given concerning them, man must also be taught how to live. He will learn best how to live by walking in the light of the elemental truths about God, man, and goodness.

3. Organizations. Our educational and religious organizations are large and numerous. We now make only partial use of them. In these organizations, standards relating to physical equipment, academic efficiency, and worthy practical objectives must be high. There should, of course, be no semblance of a place in them for compromise with respect to academic freedom and intellectual courage.

Their one almost universal need, however, is spiritual revitalization—in the absence of which they will continue to teach half-truths, and so contribute to human chaos.

Spiritual warmth is not generated by frigid indifference to spiritual facts and values. Interest in and devotion to spiritual truths are caught by a beneficent contagion. Our institutions need, therefore, to be filled with great personalities who have intelligent and profound convictions, and who are so devoted to truth that from them will radiate an inspiring and compelling heat. When parents, the leaders of our religious organizations, and the boards of trustees, administrative officers and instructors in our schools become deeply and genuinely spiritual, then, and not until then, will undergraduates feel a radiant spiritual energy in our institutions.

4. Spiritual reality. We need to become actually aware of the realm of spiritual truth. We have failed to obtain a clear view of this source of wealth because we have felt that it was intangible and perhaps unreal. One cannot easily define spiritual truth. Language is inadequate to convey a statement of its nature or to express one's convictions about it. It is nevertheless a reality, available to us. It is an ineffable something which we can know, but each one of us must experience it in his own way.

Jesus was familiar with spiritual reality. He was constantly in touch with this divine power and kept his life aglow with it. If we follow him and do his will we too shall discover spiritual truth. At the outset of his ministry Jesus resolved to preach the gospel to the poor, heal the broken-hearted, deliver captives from bondage, give sight to the blind, and set free those bruised by cruelty and tragedy. As he ministered, just as when he prayed, he recognized the presence of God. If we will to do his will, we shall, each in our own way, discover the reality and accessibility of God. The poor, the blind, the ignorant, the hungry, the frustrated, the broken-hearted, the fatherless, and the enslaved are about us. We shall discover spiritual reality when we, with an all-impelling love for them, lose ourselves in ministering to them. The revelation of the Eternal may come suddenly with dazzling brilliance or as slowly and gently as a silent night, but it will come.

CHRISTIANITY—A NATURALISTIC POINT OF VIEW[1]

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DESPITE the counterclaims of contemporary prophets in high places, we must assert that we are living in an age charged with the atmosphere of naturalism. This atmosphere is not passing, as some of these prophets declare. It may be befogged here and there—as witness the current pessimistic philosophies nourished by the present social struggles where those in defeat or despair cry once more, in truly historic fashion, to the far-off hills from whence their alleged help is expected. Barthianism and all the rest of its relatives, although in true lineage of a nonnaturalistic tradition, belong to the reactionary camps of human (and shall I add "divine"?) efforts toward progress—and there have always been, and probably always will be, such pessimists and reactionaries. The passing phase is not naturalism but pessimism, despair, other-world philosophies and their kin.

Naturalism, of course, is a widely misunderstood term. Erroneously, it has been identified with materialism and with other alleged devils. Such identification is the result of pure ignorance or bad blood on the part of those who should know better, or of those whose emotions outrun their reason in philosophical debate. Naturalism itself began with the pre-Socratics so far as our Western philosophical heritage goes. When men inquired of each other the meaning of existence and found their answers in the warp and woof of nature, leaving to the priests to declare to a naïve world the oracles of apocalyptic mysteries, naturalism was born. When Socrates suffered the ignominious rebukes of parents because their sons stood against lamp posts and argued their way into ethics and metaphysics and spurned the demands of sacred priests and churches, Socrates bore the cross of naturalism. Though he himself was not a "Simon-pure" representative he is to be numbered among the major prophets with respect to his chief fame: the Socratic method. His famous pupil had something of it drilled into him, but the gospel was lost in Platonic metaphysical ecstasies which another famous pupil-grandchild saw only too well and in a measure atoned for. The Aristotelian Aristotle (not the Platonic, for there are two Aristotles) is the true descendant

[1] A paper read before the American Theological Society on March 30, 1940, at its annual meeting in New York City.

of Thales, Anaximander, and the rest of the pre-Socratics including the Socratic Socrates.

Naturalism, moreover, has been identified with anthropocentric humanism. Such identification is plainly the fallacy of particularization. If humanism is taken to mean the solipsism of man and the denial of metaphysical reality, such humanism will have to go begging for converts, if for no other reason than that man, in the words of Schopenhauer, is the *"animal metaphysicum."* Naturalism, while it may include such rare specimens as anthropocentric humanists, certainly includes much more. A bare few naturalists may be extreme positivists; but by far the large majority are metaphysicians. The "metaphysics of positivism" is no term of slander; it is loaded with meaning. We are learning to consider the positivism of Professor Dewey, for example, as more metaphysical than we have given him credit for. Naturalism is found in unsuspected places. Though he is not officially designated a naturalist by writers of our orthodox texts in the history of philosophy, Spinoza was a naturalist of the purest water. And he was a metaphysician *par excellence.* The organistic metaphysics of Whitehead is another case in point of an unsuspected naturalism.

Naturalism is a way of looking at life. It views life as all of one piece, one fabric. The earth and all that is contained therein belong together. And so do the worlds which surround it. Man is part and parcel of the same order as his environment though he possesses qualities not wholly reducible to the dust which dates his physical birth. Physical nature produces qualities which transcend physical categories. An ordinary piece of wood and catgut may be turned into the sweetest of music; the scummiest of soils may produce the most exquisite perfume; the dirty swine make white and luscious pork chops; the rain and the sun produce the amazing spectrum of the rainbow; the flower speaks a silent language of its own. From the dust of the ground there emerges living souls which rise to the heights of imaginations and hopes. Physical nature has a facile way of outshining itself. This is its marvelous characteristic. The materialistic naturalist, of course, allows physical nature to carry the burden of explanation by itself. The spiritualistic naturalist (such as Spinoza), the neutralistic naturalist (such as Bertrand Russell), or the dynamistic naturalist (such as Bergson) seeks for deeper meanings in nature, believing that it is a good metaphysical first-principle to honor the law of sufficient reason. It is, of course, possible to explain emergents this way; it is, of course, possible to explain them by an appeal to a transcendent order as do the supernaturalists. Grades of being can be explained in either fashion; but the naturalistic way has

the advantage of being the simpler and, what is more, of explaining without explaining away. Some may call the fundamental reality by the simple term "Nature"; and there is no sacrilege in such a name. Others may call it "God"; and there is no special virtue in that name.

Naturalism, again, has been set in opposition to revelation and to the peculiar insights of mystic knowledge. If revelation be conceived of as an intrusion from without into the natural order, naturalism admits the incompatibility. If the mystic's claim to special knowledge demands a channel outside the psychological processes, naturalism surely remains a stranger to the claim. However, naturalism is not opposed to revelation if the latter conception is taken to mean an unfolding of cognitive materials by channels open to human discovery. Indeed, it is the claim of naturalism that revelation is discovery; that no knowledge is possible without the psychological accompaniments. Emotions wear the air of peculiar intimacy—probably because they go so far back into genetic history. For that reason, probably, the emotional fervor of mystics, intimate and deep and real, raises the cognitive possessions to the rank of an apotheosis of special revelation. That seems to be revealed which is most immediately possessed. Logical analysis seems always remote because its roots do not go so far back to the forest primeval. By the simple psychological principle of the expansion of feeling cognitive possessions may take on glamour. And how can the explanation be more glamorous than by saying that man is haunted by a super-possession. Naturalism recognizes such psychological procedures as emotional tricks, calling a spade a spade, even though it sounds sacrilegious to an uncritical sacred tradition. Naturalism, moreover, makes the simple and unanswerable assertion that knowledge claimed by any other way than through the usual psychological channels, either by way of feeling (which is not knowledge) or by way of faith (which, also, is not knowledge) is beyond either correction or corroboration. It is dogmatism masked in sacred garment and belongs to the class of the hopeless untouchables.

Naturalism, we have already indicated, is not set against the reality of transcendence. Inherent in nature is the principle of emergence, by which is meant simply that qualities appear which cannot be categorized by qualities immediately genetic to them. In man we find memory, anticipation, unity of apperception and all the rest of mental qualities emerging in, by, with and under (a Lutheran phrase!) the limited physical substance which occupies space and is limited by time. The supernaturalists treat this transcendent quality of nature as an evidence of something beyond it; whereas the simpler interpretation is that transcendence is one of the categories of nature. The real difference between the

supernaturalistic and the naturalistic philosophies lies fundamentally in the interpretation of transcendence: the one builds a two-story world after an outmoded cosmology, and the other renders to nature only the qualities that are nature's.

I began by saying that naturalism is not a passing phase of thought. I want to make this point clear. Some time ago I was asked to address an evening forum at a local church. My subject was on the nature of religion and I treated it from the point of view suggested by this paper. Religion is as natural a phenomenon as anything else in the realm of man's experience; and so on. A discussion followed. What I remember from it is one underlying testimony on the part of many of those present: Why do we not hear such a viewpoint from our pulpit? Why do not the ministers acknowledge man for what he is and the world for what it is and leave off strange utterances beyond our ken and our experience and beyond what we feel from day to day? I might have taken this testimony as a compliment were it not for the tragic confessions which I heard after the meeting broke up. The general testimony was that the religion these people were being told about may have plausibility for a theorist or for professional academicians, but for them it did not wear the air of reality. And then I remembered the principle enunciated by Professor James in his *Varieties* and made popular by Professor Pratt in his almost inspired book, *The Religious Consciousness*. The principle is well known: that with which we deal from day to day tends to become real for us and that which lies beyond our everyday possession tends to become unreal. These men about whom I speak were, a large number of them, research men from the Ohio State Experiment Station located in Wooster. They are specialists in worms, in parasites of one kind or another, experts in soil analysis, on the corn-borer, and all the rest. Their minds were tuned to what is vaguely called the scientific method, one of the principles of which, as J. Arthur Thomson has well stated, is that all things whatsoever are interrelated. For an explanation of whatever happens one looks for factors in some near-by woodpile. No explanation is scientifically valid which lies outside the pale of this intricate network of natural phenomena. I grant that the principle itself needs metaphysical elaboration; I grant, of course, the possibility of a supernaturalistic interpretation. But I do not grant that such an interpretation wears the air of reality for such men when other interpretations lie close at hand and are ready for service. Nature for them is still too complex and open for possibilities of metaphysical explanations without running away to some Beulah land for a quick and easy resolution.

But what is more: this same naturalistic reality-feeling is increas-

ingly being ground into the minds of college students throughout the whole gamut of studies. The naturalistic methodology is presupposed throughout. Even our Bible courses approach the problems of authorship, manuscripts, and ideologies in terms of natural forces. History courses similarly are conducted on the naturalistic hypothesis. I need not mention the natural sciences, both experimental and nonexperimental; nor need I mention the social sciences; nor even the study of philosophy itself which sees men's ideas in terms of times and temperaments and motives and training and natural influences of time and space. The whole educational process has sold out to naturalism—and with benefit. And I need not speak of the public school. The radio, the magazines, and the whole technological emphasis of our time have adopted naturalism unconsciously and with feeling. Even the present wars are not spoken of, as were the former, in terms of a supernatural visitation, nor are the cures expected to come except by man's learning, as he has always done, the cruel lessons writ in the warp and woof of social living.

Only do we find the theologies and some philosophies proclaiming the supernatural as the real explanation. The popularity of such philosophies and theologies nowadays, may, by the cruel yardstick of naturalism, be explained—not to mention the impetus of mere social habit—by the old principle, recurrent throughout human history, that when a man's down and out he looks for catastrophic salvation—a salvation from his pessimism. But pessimism is not the normal biological principle, nor the catastrophic. If it were we should have perished long ago, even with a sacred supernaturalism. We may talk, for example, about the church as the invisible (supertemporal) kingdom and it sounds good in theological debate. But there is something artificial about such a concept in the hands of theologians—in the face of the grim realities of the world of man. As a physicist in one of the literary clubs in Wooster recently asked of a clergyman who had concluded a discussion of the church-as-the-invisible-supertemporal-kingdom: "My dear sir, what in the world are you talking about?" This physicist is one of our college campus religious leaders and a trusted servant of the Presbyterian church-at-large. (By the way, he is a member of the committee to suggest a revision of the theological education of ministers of the Presbyterian Church U. S. A.) His inquiry is not to be brushed aside by saying that the question reveals a man with his nose to the grindstone of some tiny research problem; it was, I emphasize, a confession of his reality-feeling.

One of my colleagues in this theological society suggested to me at one time that it is not naturalism that is the dominant mood but the economic and the historical which are increasingly taking hold. To which

I still answer: the historical and the social and the economic are but phases and not the underlying current. I have been reading the books by the men who make much of the concept of history—a suprahistory, if you will—and though I believe I can understand them, I am still of the mind that their appeal is weighted in favor of the academic and the sick-souls (I hate to link the two together) rather than with those to whom we look as the makers of our human tomorrows.

Before launching into the question of naturalism and the Christian religion it would be well to say something as to naturalism and God. It occurred to me not so long ago to ask myself afresh and with frankness the question: Just what is the matter with pantheism? I had always regarded pantheism as among the blackest of idols even though Christian Science has made it very white. Well, just what is the matter with pantheism? I suppose at once we say that a good, infinite, creative God cannot be identified with the imperfect, finite and created world and remain respectable. We forget, perhaps, that even on the theistic side, the God of Genesis loses some of that so-called respectability in the drama of the exodus from the Garden of Eden, that theism is still scratchy in the Gnostic novel of a creative Demiurge, or in fact in any of the traditionally acceptable theodicies of Christian apologists.

I am wondering if we had a different conception of the imperfect and of evil whether the sting of pantheism might not be taken away. To deny evil, of course, I dismiss at once as an unrealistic monstrosity. The recent theodicy of the Given which (if I mistake not) was Fichtean before it was Brightmanean, is—apart from the theism which is premised—to me at least, somewhat artificial because of the substantial character of the Given, as if God were a structural entity wearing a spot or a speck in his make-up. Why not say that all values, including evil and good, are relational products, inherent not in any substantial sense but inherent only as products of relations involved in events, activities, entities or substances. There is, in other words, no such thing as good standing by itself. Likewise, there is nothing bad by itself. Good and bad are values always in terms of relationships of events. There is no good without implicit bad or at least less-good; and there is no bad without the good or at least the less-bad. Good and bad are comparative relationships of functional ends and not isolated absolutes. The greater the bad the more the possibility of the greater good; the greater the good the more the possibility of the greater bad (hence: hell). There is nothing ultimately bad about a good which carries the shadow of the less-good (and in this I am in agreement with the doctrine of the Given); in fact, it is a greater good to carry such a shadow. It is

wrong to say that God is good apart from any relationship. It is wrong to say that God is good unless there is implicit in the relationship the possibility of less-good. It is wrong to say that if God is involved in the relationships of the less-good God is therefore not a good God. If God is not thus involved God is neither good nor bad; God is valueless, neutral. This, if I mistake not, is an old solution, the solution of comparison or contrast, stated by Thomas Aquinas as one of his solutions to the problem of theodicy.

In other words, the problem of evil is no less a problem on the side of theism than it is on the side of pantheism. Moreover, the concept of God is a horribly confused concept and it is time that we go into a huddle on definitions. But whatever the god-concept may be, even on the theistic basis, the problem of evil is not insurmountable if we do not hypostasize and deify what is but a relation implicit in any value economy. Paradoxically speaking, the worst of evils are not the evils of relationships but the lack of them. The paradox, of course, is the evil of not being capable of either good or evil. A non-respectable God would not be a God with implicit bad relationships, but a God without *any* relationships.

I grant that I have not here defined evils and goods in any formal sense. I have but indicated an approach to such definitions, the relational character of values. Values are relational before they are relative; and they are ontological only as they are relational.

Another alleged difficulty of pantheism is the question of individuality. This is, I think, not an insurmountable problem if we distinguish our terms. Real individuality itself spells death. Nothing can live and be wholly individualistic. In fact, a strict individualism is a blatant abstraction. Individuality must put on personality, speaking at the human level, if it is to get on in the social world. One must lose one's self to gain one's self. A process of transmutation is the order of things. Professor Royce has gone over this question thoroughly, as we all well know. "Individuality" survives only as it merges. Thus pantheism, instead of annihilating the individual in its emphasis upon the wholeness of existence, sees the individual in its true character as a part of a larger process.

There has been one difficulty in the theistic conception which pantheism handles so well that I wonder we do not acknowledge it more frankly. Theism has considered God and the world as related through a creative act. Pantheism can hardly speak of creation in the sense of a metaphysical beginning and in this pantheism has an advantage. For the cruel question can always be raised for the theist to answer, viz., what was the Divine Being doing before the creative act? If the creative act

was a good was then the Divine Being less good before the creative act began? Of course the solution is to speak of the creative act as an eternal process; which, when done, brings theism into the company of pantheism or very close to that company. As for the difficulty of the finite versus the infinite I think that this is no crucial problem for the pantheist (any more than for the theist). The finite is but an aspect of the infinite and that is all there is to it.

Personally, I do not hold to pantheism. I prefer the term panentheism if by it we may mean not a supernatural entity but the transcendental character of the whole process of nature. There is a cohesive and a directive process at the heart of things and this is, fundamentally, God. The deposits of this process belong to God but they belong to a different degree. Now this cohesive and directive process may be thought of under many symbols—e.g., personality. But symbols they remain. Panentheism has this advantage over pantheism that it takes into more serious consideration degrees of being. A person, for example, includes his fingernails, tonsils, as well as his heart and intestines and mind but there are degrees of his being in the sense that the psychophysical being can operate without some of its parts and not without others. The operative factor in the world of nature without which the whole process cannot endure is God in essence.

This transcendental has its analogue in experience; there is a transcendental-immanent in our own experience which does not call for a superordered realm. In the words of Nicolas Berdyaev (whom I quote at some peril!): "The mutations undergone by the personality in the course of its existence suppose its transcendence, an act by which it transcends itself. The experience of the transcendental in the inner depths of existence is an act of transcending, and not an objective transcendence imposed from without." [2] This is the immanental-transcendental character of nature and the transcendental element is the essential and fundamental character of divine reality.

I might, in passing, add that such a viewpoint suggests not the doctrine of theological universalism often associated with pantheism but an inner dualism of process in which deposits are cast into the outer fringe. An idealistic naturalism, I think, possesses the best means of explaining the *full* character of this fundamental reality on the basis of the law of sufficient reason.

What has this viewpoint to do with Christianity? First, we must distinguish our terms. Historically speaking, there have been many

[2] *Solitude and Society*, p. 152.

Christianities. Each so-called Christian and each age have fashioned for themselves their own Christianity. This did Jesus and Paul and John and the writers of the apocalypse and Luther and all the rest. The peril of modernizing Jesus is an historical peril but not experiential or philosophical. There is a peril of not modernizing the past, whatever the past. Not to modernize is not to appropriate. Each age and each person appropriate through modernization to some degree. Otherwise it is not genuine appropriation. The question of "What is Christianity?" even from the historical viewpoint includes this process of modernization and appropriation. The historian must ever try to be an historian but he must also live his history and in that measure appropriate. We raise, accordingly, our honest doubts that we can ever be true historians, if by "true" we mean that we can escape the process of modernization. Not to modernize is to go the way of the unintelligible. To come bluntly to the point: the modern historical method is itself a modernization.

We must, I think, in trying to answer the question of "What is Christianity?" admit as a first principle this process of modernization. We can only understand as we can understand; and we can only appreciate as we can appreciate. Thus what Christianity is, is always as it is for some one. That we should expect uniform answers is to set our hopes toward the impossible—and against nature.

Naturalism, as I understand it, seeks to estimate what has been historically (or even unhistorically) called Christianity, appropriated by many people in diverse manner and in diverse times, as a phenomenon as natural as anything else in the world of experience. It is thus set against the method now tried so long—and found wanting—the expectancy to discover the unique and the totally separate factors. Naturalism seeks to find the counterparts, the universals. It does not deny sports, mutations, relatively unique events, but it does not commit itself to the principle of exception at the expense of the principle of the rule. The rule is universality; the exception is the wholly unique.

The early Christians, if we are to trust the record, took the exception as the rule and made of Jesus a person wholly unique. The Docetists, of course, went so far in this direction that the principle as applied became unmanageable and they were justly repudiated. (Cf. e.g., the Apostles' Creed and back of it the old Roman Symbol.) The orthodox opinion, however, stayed under this principle, viz., that Jesus, his birth, teachings, and even the church were to find their explanations in terms of the unique. Such a principle, of course, leads right into the company of supernaturalism. This emphasis upon the supernatural in early Christian times was in the air—and the early Christians, of course, are

not to be given credit or blame for it. But it is curious to note that the principle of exception rather than the rule has held a fascination upon the mind of men. We have had miracle-believers all through human history; we have had claims of divine interventions, apocalyptic decrees, virgin births, resurrections, unique revelations, all the way through in religions left and in religions right. Our contemporary mind has come to believe that it is of the essence of mere credulity and of superstition to make the mutations the rule and not the exception. That such explanations belong to naïve belief is almost a truism. Naturalism holds that this love for the exceptional and the emphasis upon it is a natural thing—at the naïve level of human belief.

I believe my honored teacher, Professor Macintosh, was on the right track in working out his religious philosophy and his philosophy of Christianity when he made the distinction between fundamental and experimental religion and in his discussion of quintessential Christianity. I am not sure that his terms are the best, but the kernel of his thought about fundamental religion and quintessential Christianity was fruitful of a most convincing philosophy had he followed it all the way through. I regret that he dropped the fundamental and the quintessential in the building of his temple. As I understand it he would make Jesus authoritative and an ideal Christianity normative not because of any claim to authority, however sacred, but because of the intrinsic worth of the ideals or patterns themselves. This is basic to naturalism. The worth and value of Jesus and of Christianity lie not in any claim, however sacred, traditional and ecclesiastical; their measure is to be taken in terms of their universality. The test of value of Jesus and labeled Christianity is universal rather than individual or unique. The greatness of Jesus lies not in his originality nor in his separateness but in his catholicity. Professor E. F. Scott has stated this point succinctly: "If the teaching of Jesus had been wholly new, the product of his own single mind, this would only prove that it was eccentric and worthless. The great principles of the moral law have been apparent to earnest men in all times. They are bound up with the facts of life, and no one has ever reflected seriously on life without catching some glimpse of them. We know them to be valid for no other reason than that they have approved themselves, age after age, not merely to exceptional men but to the common experience of the race."[3] The naturalist's interpretation of Christianity starts with this premise: that nature produces values and that these values are intrinsic products rather than extrinsic imputations. The values are not something superimposed from without but are inher-

[3] *The Ethical Teachings of Jesus*, p. 13.

ent within. They are worked out, unfolded; they emerge. As such the greatness of Jesus and of any form of Christianity is not Jesus nor that form of Christianity *per se* but the values themselves.

I do not for one minute believe that Jesus would hesitate to call him a Christian (or a disciple) who, though he does not bear the name, reveals values of intrinsic worth. The story of the Samaritan is illuminating at this point. The Samaritan was not a disciple in the strict terminology, but he was the essential Christian. The name never makes the quality. The quality makes the name. A person may appropriate certain values and never have heard the name of Christianity and still be Christian to that degree. It was the unrecognized and the poorly labeled folk who took honors in many of the New Testament stories. Christianity is but a name, I take it, for certain values. And to love the name above them is idolatry. There are degrees of Christianity as there are degrees in anything else depending upon quality and quantity. The question is not "either you are a Christian or you are not," but it is a question of "how much or how far or to what degree?" Christianity in its ideal form seems to be a flying goal of quality and quantity of values. The historic (or the myth, if you will) Jesus remains as a pattern toward that goal, perhaps the closest approximation in our human possession.

The many doctrines in historic Christianity, the many practices of its cultus, are not unique. They have their match in other human quests and practices. Prayers, atonements, incarnations, virgin births, resurrections, theophagies, theophanies, forgiveness, brotherhood, sympathy, communal living, salvation theories and techniques (either blood or ethical or spiritual), baptisms, revelations, and all the rest have their counterparts.[4] Professor John Knox in a recent article entitled "Our Knowledge of Jesus"[5] sums up this point. After repudiating the claim of originality of the ethical teachings of Jesus, Professor Knox makes the counterclaim of uniqueness (if any) to lie in the remarkable way in which high values crystallized themselves in a person. The stories have a focal point and an epitomization of values that is remarkable.

"Early Christians," writes Professor E. R. Goodenough,[6] "did not agree upon any single new *idea* which Christianity seemed to them to contribute to either Judaism or paganism, and for us to try to isolate such an idea, and then to treat it as the Grundmotif of the early faith, is to invite . . . . failure." The same author makes the claim that the Grund-

[4] Even the doctrine of the redeeming love and forgiveness is not new with Christianity. This doctrine has a biological setting and is as much a part of the story of biological evolution as is the struggle for existence. In fact, it is a part of the law of the survival of the fittest.

[5] *Christendom,* Winter, 1938, Vol. III, No. 1, pp. 44ff.

[6] *The Journal of Religion,* January, 1940, pp. 12, 13.

motif of early Christianity was a dynamic experience of disciples around a specific person, Jesus, "a mythopeic power lacking in paganism." Though a new religion, Christianity was itself filled to the full with old or current ideologies. It was the dramatic power of a vivid incarnation and reality of ideals which marks the new religion—so I understand Goodenough.

I hesitate to become critical of scholars in a field wherein I am professionally incompetent. But to the thesis of Professor Goodenough (and with it I include the similar claim of Professor Knox) I am evoked to make two comments. First, I can hardly imagine that the so-called pagans lacked the mythopeic power of pagan religious pageantry. (Compare H. R. Willoughby's *Pagan Regeneration.*) Secondly, suppose we grant Goodenough's position, that the early Christians saw and felt in Jesus a unique dramatization of great ideals (not comparable with anything else), did they not commit the error, they and their successors, of placing a focal dramatization ahead of the ideals themselves? It seems to me that the dramatic incarnation is much like a character in a play; the actor is successful only in so far as he loses himself in a greater role; and the plaudits of appreciation come worthily only from those quarters where there is a full appreciation of the role rather than the man who acts it. To me the great quality of Jesus—shall I dare to try to speak historically?—was not himself but the role he tried to get lost in. On that attempt I do not think he was successful and if we follow Goodenough's thesis it is only legitimate to surmise that the early Christians themselves were playing up the actor rather than the role. To emphasize the person seems to me to conflict with the quality of that person himself. He was, we are told more than once, ever afraid of the mob, of getting himself in the way of his cause. I can only understand his crucifixion to mean for him just this: the person at stake is unimportant, the cause is most assuredly not unimportant. I repeat the point: if the early Christians saw in the historic person the epitomization of their best felt ideals, they, and their successors, remained among the naïve crowd of misunderstanders of the real meaning of Jesus. They then date values and circumscribe them to a time and to a place instead of universalizing them. The essence of literalism, provincialism and traditionalism is that of fixation and I believe that is the major misinterpretation all the way through Christian history. Indeed, many of us need dramatic representation of ideas; but there is a higher appreciation, viz., the ideals themselves. This is the way the naturalist looks at the matter.

Has then Christianity no gospel? I believe there is even greater good news on the naturalistic interpretation. To me it is good news to

know that there are ideals within our order of being, intrinsic and universal, that men everywhere, some in ways better and some in ways poorer, are expressing the immanent God, that our labels are not determinative of the character of reality. All men underneath are brothers and sons of the same order of life. This truth has not been without witness although here and there there have been approximations to a greater or less degree. The historic Jesus or the stories about him will remain dramatically for us the incarnate ideal, not incarnate in the sense of an anthropomorphic theism, but incarnate of the transcendental-immanent process or agency at work in the world. We shall use our crude symbols of personality, our dramatic representations of redemption and the like, but we shall use them as symbols, helpful and realistic and, of course, not merely fictional. (Myths are themselves often truths.) Our fellowship with one another will not be that of a posed superiority but of shared co-operation in making these values real in whatever symbols they are best pictured or formulated for our particular culture.

The doctrine of the Holy Ghost seems to have gone into a shadow in recent discussions. But I would take that doctrine to mean that there are incarnations of light and truth breaking through in unsuspected places today, yesterday, and always, even as they have broken unsuspectingly through, along the bypaths of Judea and Galilee. I believe that we should revive the doctrine of the Holy Ghost not because it is a good orthodox doctrine but because there is in nature (including ourselves) an evidence of an immanental-transcendental process. Such a God is not a historical phenomenon as such but a historico-contemporary presence. This God is not a supernatural Fixer of the world-machine nor a blunt Intruder into the order of things, but a Power that makes for enduring values. Naturalism has the merit of giving many of us a reality-feeling for God and vital Christianity. The position here taken may be condemned by the traditional labels and by the boundaries set by men, but it can hardly be anathematized without peril even though it does not wear the garb of theological and ecclesiastical vocabulary.

CHURCH AND FAMILY[1]

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In their desire to make effective the gospel, Christian clergymen throughout the ages have made use of many devices. The first apostles had to choose between the proclamation of the word and the feeding of the needy, and throughout all the ages since every minister has had to decide where he would place the chief emphasis of his parish program.

Most such programs fall into one or the other of a small group of typical approaches to the local parish needs. Most prominent of all is the pulpit-centered approach. Laymen ask for a man who can draw the crowds to hear him and the pastor himself measures his success by the number who attend or who indicate they have heard him over the radio. The wide use of the word "preacher" as an equivalent for pastor indicates how completely the pulpit-centered idea has captivated us all. God knows we need preaching, better preaching than most of us get, but let's not be deceived by this spectacular side of pastoral work. Many of us know churches with preachers of nation- and world-wide fame as pulpit and radio preachers whose churches literally have died around them. It takes something more than good preaching to sustain any congregation from one generation to the next.

Then there are evangelistic-centered programs where the pastor believes it is his supreme business to call men to repentance and always and at every service he calls upon individuals to get right with God. Of course this is important work. The Christian church has grown by various revival methods, but of what avail is it to receive people at the mourners' bench and to loose them in pagan and non-Christian homes? More than half the children who come to us during early and middle adolescence never come into full and active membership in the church because their religion is smothered out by the non-Christian influences at home.

Then all of us know well some men who feel called to be prophets of social and industrial reform. They preach and carry on the routine affairs of the parish, but by and large they build their programs of activities around a campaign of reform. Every true Christian knows that reform is needed in modern life from the ground up, but something

[1] An address delivered at the Tenth Annual Pastors' Conference, Crozer Theological Seminary, April 15-17, 1940.

more than a gospel of reform is required to hold a congregation together and make it grow until it is strong enough to bring about real reform. Too many reformers in their zeal for reform forget that their people need to be gently led in both spiritual and intellectual ways until they come to the stature of fighting men of God. There is place for the dreamer, for the visionary, the prophet, but seldom should he be in charge of parish programs.

We have also seen the man whose program is best described as a recreation-centered program. Now I believe I let no man surpass me in my appreciation of the social and recreational aspects of the gospel of Jesus. He was so sociable in his day that those who hated him called him a glutton and a wine-bibber. Many of his greatest messages of hope and deliverance were given, not in the synagogue but around the table of some friend, not a few of whom were classed as publicans and sinners. He went where people were with his message; he did not fret much about whether people came to hear him or not. But some pastors who seek to imitate him get their emphases mixed and become merely back-slappers and joiners. In some communities I know the pastor and the undertaker vie with each other to see who can belong to the most fraternal and social organizations in the community. It takes something more than this to build the church in a local parish.

All of us are well aware of the educational-centered emphasis which has been abroad in the land for the past generation. Conscious of the shortcomings of the revival meeting and the extremes of an evangelistic-centered program many men have turned to an educational emphasis in the hope that it would stabilize and enrich their parish work so as to establish the kingdom of God. But alas, it has not always been so. With all our stress on trained teachers in our church schools, and graded lessons, and highly intellectual literature and preaching, we are not doing much better than our predecessors who had few of these advantages. Something more than an intensified intellectualism is required to keep the church going and growing from one generation to the next.

For about twenty years now as pastor and traveling lecturer I have had a chance both to practice and observe some of the types of ministry I have just briefly described. It is my conclusion now that there is only one type of ministry which, in the long run, is adequate for the demands of this day. All these several forms of ministry are important and I would not cast them aside, but none of them are broad enough, comprehensive enough to meet the needs of family life today. In my judgment only a family-centered program is broad enough, and inclusive enough to really build and preserve the Christian church in this modern world.

Anyone who ponders this matter a while will come to see the deep and basic reasons why a family-centered approach is the most strategic possible in this or in any other day.

From the very dawn of human history religion and family life have been most intimately related. It would be difficult to imagine any two institutions with more in common than the Church and the Home. Both are concerned with the fullest possible spiritual growth and development of the same people, and each helps and needs the other to fulfil its mission on earth. From the dawn of history men have sensed that behind the great sacraments of life, in birth, and growth, and marriage and death are mysteries which only God can fully reveal. In fear, in wonder, in worship, men and women have faced these experiences feeling somehow that the good God above was deeply concerned about these everyday events in the lives of men.

As men moved out of the purely local patriarchal culture to one of cities and larger governments, religious control passed from the fathers of families to priests selected by the elders to perform the sacred rites of worship for the larger group. Around the priest grew up the institutions of the church, but in our Christian tradition, at least, it has never lost its homely terminology.

In the first century the basic symbolism of the church was stated in distinctly family terms. God is our Father. We all are brethren and his children. Christ is his Son and our Elder Brother. Christ is the Bridegroom and the Church his Bride. Love of brother is matched against love of God. If one stops to think of the part which family experience puts into such theological terms as brother, sister, father, son, family, neighbor, inheritance, and household, he will begin to sense the great importance of keeping these terms in which our faith has been stated, rich and full with their highest meanings. Whenever we through ignorance and neglect permit these basic human experiences to degenerate merely to their biological and materialistic roots we shall have devitalized and made largely meaningless our Christian gospel.

Fathers who are tyrants, or who desert, neglect, or abuse their children rob them of all chance to appreciate the benevolent and tender meaning which lies for many of us in the Fatherhood of God. Loveless marriages, held together by fear, selfishness, or other nonspiritual compulsions give the children of such homes little chance to know the deeper meanings of great human affection and blind them to the everlasting love of God. In such cases "my father's house" is not a place to which a confused and world-weary spirit turns in time of trouble; it is one from which many a needy boy and girl has fled in torment and terror. In

much of our crowded and noisy city life the term "neighbor" has been literally reversed in its meaning. Instead of signifying the kindly and friendly people next door, it is all too often nowadays, "those people whose kids, dogs, and radios are always disturbing us."

Brotherhood and sonship are terms which depend for their meanings on real or clearly imagined experiences of having been a son or a brother. One of the tragedies of modern small families is the absence of enough children in many homes to make many of the older terms meaningful.

This close relationship between family experience and the terminology of our gospel is altogether natural when one recalls how the Christian church actually got under way. It did not begin in the synagogues; it began in the homes of the disciples. For a generation and more Saint Paul went everywhere preaching. When he wrote back letters of guidance and admonition, how often did he send a blessing to the church organized in some man's house.

Through the 1900 years that have followed, the great growth of the church has been during those periods when the family was exalted and when home worship and religion were practical realities. Looking back over the years we must all admit that there have been times when in our theological zeal we have gone off after various kinds of doctrine, some important and many less so. There were many centuries when family life was regarded as less holy and important than that of the monastery, and virginity and celibacy were exalted above matrimony. As we look back now we cannot but agree that those were the dark ages, ages when spiritual wickedness flourished in high places and when morality everywhere was degenerate beyond modern comprehension.

When Luther broke the bonds of spiritual slavery to religious formality one of the first things he did was to marry and establish a normal family life. So great was his influence that when the Roman Church a few years later met in the Council of Trent one of the greatest things they did was to make family life once more important and respectable in the life of the church. Not that the Roman Church at that time, or in any subsequent council has wholly purged herself of some of her follies and errors concerning marriage and the family, but in exalting and protecting the sacrament of marriage it was made less easy for family relations ever to drift into unspiritual and purposeless directions. What the Roman Church did then about marriage and marriage rites was not so important as was the clear recognition of the centrality of the home in relation to the spiritual life and the ongoing power of the church. Without mastering and dominating family life the Roman Church could never have become the power she is in the world today.

And when we come down to the American scene who can survey the history of the rise of Protestantism here without paying tribute to the innumerable householders who inspired the organizations of Sunday schools and churches within the walls of their own homes? Scarcely a spire rises toward heaven, from Maine to Oregon, or from the Dakotas to Texas which was not built by a group of neighbors, family men and women interested in the future of their children, who knelt in some parlor or kitchen and first dedicated their lives and their fortunes to the ongoing and the upbuilding of the kingdom of God.

Throughout the subsequent decades, various methods of evangelization have come and gone. Camp meetings, protracted meetings, visitation revivals, educational evangelism, and so on, all have had their day and largely ceased to be. And now we see arising once more the idea that in the family circle, in the homes of our people, lie the sure and lasting revival and promotion of religion. There is not the slightest evidence anywhere else that religion has a real chance to master the life of the modern world. Unless family life is utterly Christian, nothing else matters. An institutionalized religion indifferent to basic human needs brought on the Russian revolution. An indifference to God in the home has given America the highest divorce rate in the modern world.

Just how basic the family-centered approach actually is can best be appreciated, perhaps, if we go outside the field of religion and examine the various efforts to promote the public welfare in other areas of life. Take the public health program for instance. We tried the individual method of treatment on smallpox, tuberculosis, typhoid, and venereal diseases and we got almost nowhere so long as we worked only in the clinic and the hospital. It was not until we secured the full and hearty co-operation of parents in the home that we mastered smallpox. It was not until we made food and drinking water safe that we mastered typhoid. And though we have known the tragedies of venereal disease for many years it was not until we began to work within the family circle that we made any real progress at control. First, we required the treatment of every baby's eyes at birth to prevent gonorrheal infection and the resultant blindness. When we did this we immediately shut off a great proportion of the former cause of blindness. And now we are commencing to obtain a mastery of syphilis by a similar precaution. We are checking it at marriage and we are requiring every expectant mother to safeguard herself and her child from the horrors of that dread disease. The family approach gets real results in public health.

I might go on and speak of what all of us know, how delinquency and divorce are matters which are largely passed on through bad homes

or checked by the reforming of family life. There is just about one thing and only one which all educators and psychologists agree upon and that is that of all the impacts upon the life of an individual none is more important than the family. With democratic idealism crashing around us everywhere we are beginning to realize, as never before, that if democracy is to be achieved anywhere it must begin at home. If marriage is to be rich and full of spiritual meaning children need to have parents who truly love each other and who, through the long years of infancy, adolescence and into adult life, stand as living examples of wholesome living.

Thus whether one be concerned about public health, crime and delinquency, mental hygiene, or domestic discord and divorce, the family approach is the only strategy which gives any hope for ultimate success. If this be true of these other relationships we church people may well be assured that it is also the way of religious success and advancement.

How can it be done, someone will ask? How is a family-centered approach any different from what many of us are carrying on, from what many have carried on from the very first?

My answer is that the methods are not so different after all. There needs to be preaching, and socializing, and reform work, and continued improvement in educational techniques. But what we need now most of all is a new measure of success. Not how many attend, or how large are the collections, or how many trained teachers we have, nor even how many converts or church members we received this year. Rather we should ask, "How goes the religious life of our people in their homes?" Even in the halls of Congress it is no longer tax rates that constitute the basic measure of worthy causes, but rather the question, "What effect will this or that measure have upon family life for the average man?" Family life is more continuous, more influential, and more enduring than the life of the individual. The church which builds on individuals alone builds on the sands; the church that takes adequate care of its families and all their intimate concerns is the church which has a future.

A family-centered program is an inclusive program, and one that must be a long-termed one. We can grow wheat and pumpkins in a few months, but we cannot grow human souls and full-grown personalities in that time. Instead of taking five weeks or five months for an intensive program with a view to making an impressive report to conference or convention there is need to see things in not less than five-year units. Work done with and for children, or even adults, does not always have its fulfillment by spring or fall. Human families move by generations

and in most parishes there should be long-term planning regardless of who is the pastor.

To carry out such a long-term program it will be necessary to have well-trained leadership, both lay and ministerial. Is there any logical reason why a clergyman should be any less adequately or intensively trained for his work than is a physician? They deal with the same people, and certainly the pastor's responsibilities and problems are no less complicated than those of the doctor. Many men need to spend more time before they commence their ministry, and probably all of them should return to the classroom every now and then to renew and to extend the borders of their learning.

And what is true of the clergy is likewise true of the lay leadership in every church of which I have knowledge. Too many laymen receive all their information concerning the ongoing program of the Kingdom from the daily press, and precious little it is at best. We need more educational retreats and conferences for volunteer workers so that many of the tested and reliable programs known to the minister can be put into effect through well-informed and enthusiastic lay leadership.

To accomplish this there is great need not only for more and better literature but for a better circulation of the literature we now have. Not only in the education of ministers but in the informing of laymen, literature is usually the first step toward progress. A book in the hand is worth ten on the shelf. Getting our people to read good literature is the first step toward a new and better day.

Beyond the reading of good literature are programs which embrace each of the various social and age groups in the church. Parents and young married couples were never more open to pastoral guidance than they are today. The organization of a Young Married People's Class has meant a new lease on life for many a church.

The counseling of young couples who come to the minister for the solemnizing of their wedding vows is one of the most important functions which the modern clergyman performs. Here if ever the cycle of bad home influence can be checked and set in new channels, enriched by the relationships which the church can set up through such contacts as a wise and well-trained pastor can make at this important occasion. Two-thirds of the couples in America are married by its clergymen. For many of these couples the clergyman who marries them is the only pastor who has the slightest touch with their lives. Unless he knows how to make the most of these occasions he passes by one of the most fertile fields for Christian good will and evangelization.

For many churches a family-centered program will mean more effective calling and a better system of records in the church office so that what is known of the parish families can be effectively used for promotional work. In too many offices a scribbled list on three by five cards is about all there is to work with. One has no way of knowing whether Miss Mary Jones at 108 Main Street is eight, eighteen, or eighty; nor how long she has been in the church, nor whether she is related to the Joneses on the hill or the other Joneses across the track. Her talents and her previous relations to the church need to be on the record, as well as other information which is not intimately personal but such data as the businessman, the life insurance salesman, or an employer would have of his employees or clients. It is not enough for an individual pastor to have such information in his head. Of course this information should be left behind when the pastor moves so that the next man does not need to start from scratch and do over again work that has already been paid for and should be permanently in the possession of the local congregation.

And finally we need for this family-centered program a type of preaching which is no less oratorical nor scholarly but more deeply vital as respects the problems of personal and family living. Neither Jesus nor Saint Paul were content to discuss only the theological and metaphysical realities of the divine nature or of human need. They reached into the intimate lives of people and offered healing and guidance for daily living. To do this in our day one must know not only what is going on in homes everywhere but what are the trends at large across the country. If the gospel is to be good news it must have some lift, not only toward heaven but in this present world. Without frequent visitation and an intimate knowledge of his families and of the larger world beyond, I do not see how any minister can expect to fulfill his responsibilities as a shepherd of his people.

The time has come when homes and not the dollar sign must become the measure of both business and religious success. Unless the homes of America move along in spiritual health nothing can be well with us. If homes be rich in living values then neither we nor the Kingdom can fail.

So long as there are homes to which men turn
At close of day,
So long as there are homes where children are
And women stay,
If love and loyalty and faith be found
Across these sills,
A stricken nation can recover from its gravest ills.

So long as there are homes where fires burn
And there is bread,
So long as there are homes where lamps are lit,
And prayers are said,
Although a people falter in the dark
And nations grope,
With God himself back of these little homes,
We still can hope.

—Grace Noll Crowell

THE CRISIS OF THE CHURCH[1]

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THE present crisis is not the first in the life of the church, but it is undoubtedly one of the worst, perhaps the very worst, in all Christian history. This is true in spite of the fact that, in the United States at least, the so-called Christian church is now, as H. Paul Douglass reminds us, at its peak so far as the number of names on its rolls is concerned.[2] Be the ratio of the church membership to the total population of the community large or small, there is altogether too much truth in the observation of careful and sympathetically interested students of the situation,[3] to the effect that in Europe and America in general "the fellowship of the church has come to be regarded only as a fellowship of worship," while for directly practical purposes it is "a fellowship less real than a professional association or a trade union." In many, perhaps most localities, no longer can it be said that the church sets itself strongly in contrast with the community standards, or that it earnestly strives to reach a superior moral level. More and more the church membership tends to become essentially a mere cross-section of the community.[4]

One marked symptom that all is not quite as it should be with Protestant Christianity is the steep decline in missionary giving in recent years, and especially since the publication of the Laymen's Report. This, however, is but one manifestation of a more general tendency to forsake the ideals as well as to abandon the methods of Christian evangelism, whether public or personal. And here we come upon what is no mere symptom or aftereffect of the present pathological condition of the typical Protestant Church, but an important participating cause of its general debility and complicated troubles. The point is important enough to demand our special attention. If we fail to recover the good and vital essence of Christian evangelism we may well fear lest we be fated to enter upon a period of arid secularism within the churches, which may suggest comparison and even unfavorable comparison with the state of affairs which existed in eighteenth century English Protestantism before the Wesleyan revival, or with the Moderatism of the Scottish church just before the

[1] An address delivered at the Tenth Annual Pastors' Conference, Crozer Theological Seminary, April 15-17, 1940.

[2] *Church and Community,* Allen and Unwin, 1938, p. 202.

[3] W. Paton and J. H. Oldham, *The Churches Survey Their Task,* Allen and Unwin, 1937, p. 43.

[4] H. Paul Douglass, *op. cit.,* p. 249.

time of Chalmers, the Bonars, McCheyne, and the Disruption, or with the condition of the New England churches under the "Half-way Covenant" before the "Great Awakening."

Commonly associated with the widespread abandonment of evangelism, either as a factor in its causation or sooner or later as one of its effects, is the loss of a vital and dynamic evangelicalism in theology and preaching. What is to be deplored is not the passing of the Fundamentalist so-called evangelicalism with its clinging to the old because it is old and supposedly beyond all possibility of restatement or reform. What we are suffering from the lack of is rather a modern Christian evangelicalism such as would function as savingly in our present situation and for our modern world-view as the older evangelicalism functioned in an age and for a point of view that are forever past.

When personal evangelism and a vital, dynamic, functionally evangelical religion and theology go by the board, we may rest assured that ethics and the moral life will not remain unaffected. In his famous discussions of the future of Christianity the brilliant philosopher of religion and of history, Ernest Troeltsch, maintained that if our Western (European and American) culture, in the development of which Christianity has been such an important factor, should ever be overwhelmed and destroyed, as has seemed not unthinkable in recent years, then Christianity also might be expected to collapse and disappear. This is a subject on which there may be a difference of opinion; but much more to the point is it to see and to say that if a vital, dynamic, functionally evangelical Christian theology and the appropriate personal Christian evangelism go, a vitally personal Christian faith and experience will tend to disappear; that if Christian personal religion goes, Christian morality and Christian ethical standards will surely suffer; and that if Christian morality is undermined, all that is noblest and best, all that is most preservative and most worth preserving in our civilization and culture will tend to sicken, die, and decay. If the originally pungent salt of the Christian religion should ever lose its savor, not only it but much else along with it will be henceforth deemed good for nothing but to be cast out and trodden under foot of men.

Among the suggested remedies for the present ills of Christianity, one which finds many advocates today, is church union. The suggestion merits serious and indeed favorable consideration. The fact should not be overlooked, however, that the present heightened interest in ecumenical Christianity with a view to the promotion of church union is in the first instance one of the symptoms of the present debilitated condition of the various branches of the Christian church. In contrast with the great mul-

tiplication of denominations and of local churches of the same denomination which was so marked a characteristic of the church life of the nineteenth century, this twentieth-century cry for reunion and amalgamation is a sign, among other things, of the ebb of the tide of Christian evangelism. It is one of the more constructive phases of a strategic retreat. I don't mean to imply that it is not the counsel of wisdom, nor that there are not other good and sufficient reasons for lending a sympathetic ear to proposals of reunion; but the point I wish to emphasize here is that the mere merging of small local churches or of denominations should not be expected to prove, in and of itself, an adequate remedy for the ills of contemporary Protestantism. Indeed it is quite within the bounds of possibility that in some instances, by lessening the burdens of responsibility resting upon individuals and small groups of Christians, the final total of Christian activity will come to be less instead of greater.

It should be sufficiently evident, furthermore, that not much is to be accomplished by a mere swelling of the membership of the churches, without much regard to the basis on which new members are received. This ought almost to go without saying, but it may be well to say it once more and to repeat it with emphasis, especially in view of a recent very vigorous reaffirmation, by a well-known leader of liberal Protestant thought in America, of the ancient doctrine that it is through the church and the church alone that the Christian revelation and salvation are mediated to the individual. In this leader's recent series of lectures on preaching, shortly to be published, any emphasis upon the importance of inner religious experience was decried, while the impression was given that the way of salvation was simply the way of uniting with the church and entering into its social fellowship. Now it is true enough that a church fellowship may be so deeply religious and so morally quickening that to enter in any high degree into fellowship with its spiritual life would mean to participate in the Christian experience of salvation; but where this is true, it is only because of the deep inner religious experience of individual members of the church and their expression of the same in the life and activities of the local church. It would be a good guess that we all know churches, membership in which, so far from regenerating or building up the individual in Christian experience and character, would be more likely to "repress the noble rage" of new converts to the Christian faith, and "freeze the genial currents" of their souls.

Another suggestion, innocent enough and even valuable as a subsidiary measure, is that we need an "enriched ritual" of public worship. But if it be supposed that the one great need of our Protestant Christianity is to have a more aesthetic service of worship, there could hardly be a

greater mistake. What is needed is new life and motivation from within, rather than the putting on of an artificial show of piety and zealous devotion. Through her own folly the anemic average church of today has lost her health and vigor, and it is no adequate remedy for her internal ills to beautify her face with liturgical cosmetics.

It is often said that what we need as individuals and as a Christian church is more prayer. That may very well be, but all depends upon just what is meant by prayer. We have perhaps all too much already of what Immanuel Kant called "deedless wishes called prayers." It ought to be clear enough by this time that we are not heard for our much speaking. Moreover, I sometimes think that religious skepticism may very well be fostered by the pastor's "long prayer" in the Sunday morning service. All sorts of desirable things are wished for and presented to the Lord as a program for his subsequent action. For example, an earnest petition is offered up, asking that a war which seems imminent may be prevented. Before the week is out the nations are at each other's throats. No explanation is offered the next Sunday as to why the "prayer" was not "answered." If the church attendant thought seriously about it, if he had not been drugged by the ritual of worship into an uncritical insensibility, would he not have drawn the logical conclusion that it was not the will of God that the war should be kept from taking place. Either that, or else that, rightly understood, prayer is not a way of getting God to do, without man's participation, what even God cannot accomplish without man's good will and co-operative effort. There is need of more self-criticism and greater frankness here, on the part of the church and her leadership. But it remains the fact that, if by prayer is meant entering into the will and purpose of God and surrendering one's will and active life to God, what we need as individual Christians and as Christian churches is more of the true spirit of prayer. But more saying of prayers will certainly not be enough.

Furthermore, we may well agree with Mr. J. H. Oldham that "it would be a dangerously false diagnosis . . . . that all that is needed is a return to orthodoxy."[5] Theological reaction will not be enough, whether it takes the form of Fundamentalism, or Barthian neo-Calvinism, or the flight for refuge to Rome. The fussy futility so commonly characteristic of Fundamentalism is less evident than it would be, were it not for the general debility and inertia so characteristic of religious liberalism. There was a timely prophetic note in the early preaching of Barth, but viewed as a whole the Barthian movement must be judged to be, in only a slightly lesser degree than Fundamentalism, a well-meant but exceedingly awkward

[5] *The Church and Its Function in Society*, p. 107.

attempt to do something greatly needing to be done. The flight to religious irrationalism, whether Protestant or Catholic, will never prove, in the long run, to be the way of salvation for the Christian church.

No more will a mere rationalistic religious liberalism prove, any more than it has already proved, the way of salvation from impending disaster. It is not necessary to cease to be open-minded and intellectually honest in order to gain all there is for us or for the world in traditional Christianity; liberalism has been right enough in insisting upon this. But neither is it enough merely to be open-minded, intellectually honest, tolerant and liberal. We should be radical in our search for saving Christian truth, conservative in keeping it once we have found it, and at the same time liberal in sharing it with others. This is the true religious liberalism.

Neither can it be admitted, I think, that what in general passes under the name of religious education is or can be enough to ensure the salvation of Protestant Christianity from its dangerous condition. Especially is this true of the religious education so often offered, not as a mere preparation toward and supplement to personal evangelism, individual decision, and a revolutionary Christian experience, but as a modern substitute for all that. It is true enough that what the churches need would be included in a thoroughly Christian religious education, a training not only in the ideas and ideals of Christianity, but also and especially in its religious experiences and its will-attitudes and activities. But what is called religious education is often very far from being so thoroughly and evangelically Christian. In the words of E. Stanley Jones,

> "Religious education, which promised so much a few years ago, seems to have fallen but faintly upon the soul of this rising generation. It seems to lack definiteness and spiritual directness. . . . . The religious education program lacks, on the whole, the vital spark. It produces the lukewarm, and the lukewarm isn't good enough."

Nor, finally, will it be enough to specialize in the "social gospel," the application of Christian ethical principles to social, industrial, political, and international problems, while ignoring the inner conflicts of individuals and the moral defeats of their personal lives. I would be among the first to insist that the Christian church should take a stand and make her influence felt for the prevention of war, for economic justice, for the safeguarding of civil and religious liberty, and for the reformation of politics; but preaching the social gospel to church members who have never been more than half converted to individual Christianity is a poor and ineffective substitute for radical personal evangelism. Once again we are reminded that there are too many "either—or's" and not enough "both—and's." Psychologically, personal evangelism and the social gospel may

compete for the Christian's interest, but logically there is no conflict between them, and in practice each needs to be supplemented by the other. But the social ethics of Christianity, without its personal evangelism and the regeneration of the individual, is not enough to deliver the contemporary Christian church from her present dangerous situation and condition.

It will have become evident toward what conclusion and emphasis I am tending—at least in so far as the general type of treatment to be recommended for the church's present-day ills is concerned. This will include, as an essential ingredient of the remedy, a renewed and revitalized Christian evangelicalism. This will involve, as a dynamic evangelicalism always has involved, the presentation of the Christian gospel of the saving grace and power of God over against the background of God's righteous law, man's sin and guilt, and his desperate need and insufficiency.

There is need once more for the preaching of the terrors of the law—not terrors of any arbitrary decrees of a superhuman despot, but terrors of the scientifically traceable law of natural, moral and social degradation. And while there is more than enough to fear in the dangers of individual perdition here and now and not exclusively hereafter, the truth needing special emphasis, but no further demonstration beyond what we are getting every day in the news of the world, is the only too obvious threat of social or racial perdition. If we refer the presence of law in the ongoing of process to a rational, creatively originating cosmic power, as no doubt we reasonably may, then we must find room in our thinking for the severity as well as the goodness of God. A sentimental, romanticist theology has gone altogether too far in its reaction against those presuppositions and convictions of an older day which led strong men to seek salvation, namely, the very real depravity and inadequacy of man, and the reign of inexorable law in the processes which lead from act to habit, from habit to character, and from character to destiny.

Over against this somber background the promises of the Christian gospel shine out as a rainbow of hope. Whosoever will may come and partake of the water of life freely. There is a law of sin and death, but there is also a law of the answer to prayer, a law of faith and regeneration, a law of dedication and the development of Christian character, a law of sowing to the Spirit and reaping life eternal. There is ample room throughout the process for human freedom and divine creativity; but there is also a dependable cause and effect relationship within the Christian experience of salvation which authorizes the preaching of the gospel as a true promise of the living God. Rightly to present to this generation the claims of God's laws and promises in the gospel of Christ—this is the modern functional evangelicalism of which the world stands in desperate need.

Any such renewed Christian evangelicalism will necessarily call for a renewed personal evangelism. This coincides with the recommendations of the recent Madras Conference, "that continuous attention be given .... to the problem of how to wake and sustain in every Christian the spirit and purpose of evangelism," and "that ministers of the church be trained in the leadership of their congregations in evangelistic work."[6] After what has been said there should be no need to labor this point. I will content myself with a quotation from S. M. Shoemaker, the well-known rector of Calvary Episcopal Church, New York City: "The *real* church is the force of people God can mobilize because they are available to him. .... The church .... is no static company; it is a movement. .... It must begin in a thousand hearts that will forsake the old ways, repent of spiritual ineffectiveness, make restitution to all whom they have wronged, surrender anew to God, and declare their repentance in such wise that it illuminates and then eliminates the failures of others. There is no resurrection of church or nation that does not have its initial rise in the repentance and reconversion of individuals."[7]

It may be objected that this last quotation is from a leader prominently associated with the Oxford Group Movement. So it is; but what of it? There has been a strange prejudice even among professedly evangelical Christians, against this movement. So far as I have discovered, no mention is made of it in any of the eight volumes issued in connection with the Oxford Conference, though a gathering of some thousands of representatives of the Group Movement was held in the same place within the same season. Neither do I find any mention of the movement in any of the eight volumes issued in connection with the Madras Missionary Conference of 1938, except a two-line item in one volume to the effect that "the Oxford Group Movement is influencing a number of young men and women of the church"[8] in the Fiji Islands! And yet, despite minor criticisms which may be made of some features of the movement in question, it seems not too much to say that in its general purpose, spirit, and characteristics it comes very close to meeting the long-felt need for an effective, large-scale, personal evangelism for our day and generation. What if in the beginning public confession in connection with witnessing for Christ was sometimes made in greater detail than was necessary or wholesome? That mistake has been recognized and is now carefully guarded against. What if many, especially among the newer recruits of the movement, have been rather naive and uncritical in taking the subjective intuitions arising in their minds during quiet meditation and "two-

[6] *The World Mission of the Church,* International Missionary Council, 1939, pp. 52, 53.
[7] *The Church Can Save the World,* Harpers, 1938, pp. vii, 19, 39.
[8] Volume II of "The Madras Series," p. 82.

way prayer" as being necessarily specific divine guidance? As Christians we surely ought to seek in every promising way to find out what God's will is; and one of the most fruitful ways to such spiritual insight as we need is through whole-hearted surrender to the will of God and prayerful, open-minded consideration of just what for each day God's will for us probably is, especially in so far as the extension of the reign of God's will on earth is concerned. We cannot, as professed Christians, find fault with the four great "standards" which the groups so steadily emphasize; they are all to be found in the fifth chapter of Matthew. But it is particularly in connection with the church's desperate need to recapture the spirit and an effective technique of personal evangelism that the Oxford Group Movement is especially timely, and I cannot but think that a heavy burden of responsibility rests upon the great body of our Protestant churches and ministers for not having shown toward this movement in recent years a more friendly and co-operative spirit. I am not making any plea for an uncritical attitude toward this or any other contemporary religious phenomenon; nor am I concerned to maintain that there is or has been nothing about the Movement or its leadership that needs to be and can be fairly criticized. But in spite of all I come back to what Moody once said when the methods he used in winning men to the Christian life were criticized. After admitting that his methods were open to criticism, he remarked, "But after all, I like my way of doing it better than your way of *not* doing it."[9] Let us, if we can, criticize by doing better, and not by merely finding fault with those who, it may be, are working more effectively to bring individuals into the Christian way of life than many of us can claim to be doing. But, be that as it may, in any case let the Christian church, in the person of its members, meet the crisis in which its future is threatened today by repenting and doing the first works of returning in self-surrender to God, making restitution where that is possible, and recovering the well-nigh lost art of personal evangelism through honest witnessing to others on the basis of personal experience. Then let the work of Christian education go on, both as a preparation for and as a supplement to this personal evangelism. And let such work for the spiritual well-being of the individual be further prepared for and supplemented by the proclamation and practice of economic and general social justice and brotherhood, locally, nationally, interracially and internationally. Only thus may the Christian church reasonably hope to be enabled to meet, without far-reaching and long-enduring disaster, the uniquely critical situation with which she is at present confronted.

[9] Quoted by A. Bruce Curry, *Speaking of Religion*, Scribners, 1935, p. 192.

BOOK REVIEWS

THEOLOGY AND MODERN LIFE. Essays in Honor of Harris Franklin Rall. Edited by Paul Arthur Schilpp. Chicago and New York: Willett, Clark and Company. 1940. Pp. xii, 297. $2.50.

SINCE 1915 Harris Franklin Rall has taught systematic theology at Garrett Biblical Institute. The present volume is a commemorative one celebrating the completion of his quarter of a century of teaching and writing at that school.

Following a brief biographical sketch of Dr. Rall, a series of essays is presented dealing with such religious and philosophical problems as immortality, the significance of the critical study of the gospels for contemporary religious thought, the Christian doctrine of man, the problem of evil, the realistic movement in religious philosophy, the meaning of rational faith, the kingdom of God in present thought, the church and social optimism, the church, the truth, and society, and a final essay on "Let the Church Be the Church." The contributors of these essays are Samuel S. Cohon, Frederick Clifton Grant, Albert Cornelius Knudson, Francis John McConnell, Eugene William Lyman, Paul Arthur Schilpp, Irl Goldwin Whitchurch, Chester Charlton McCown, Shailer Mathews, Edgar Sheffield Brightman, and Ernest Fremont Tittle.

A complete bibliography of Dr. Rall's publications is provided at the close of the essays.

This work is of value not only as a tribute to Dr. Rall for his long service, but also, and particularly, as a cross-section of present-day, liberal thinking in religious philosophy and theology. There is a freshness about the essays and a clarity of statement which should make them valuable to the minister.

GEORGE W. DAVIS.

THE STORY OF THE APOCRYPHA. Edgar J. Goodspeed. Chicago: The University of Chicago Press. 1939. Pp. x, 150. $2.00.

WHAT he has previously done to help Christians understand the Old and New Testaments Dr. Goodspeed now does for the Apocrypha, those largely forgotten books which once were part of the English Bible, but which, in these latter days, are almost forgotten. To the modern mind the Apocrypha are largely what the name means—secret or hidden books—so named long ago by Jerome who included them in the Vulgate.

In this volume of acquaintance, Dr. Goodspeed introduces us to fifteen apocryphal books as follows: The Book of Tobit, Ecclesiasticus, or The Wisdom of Sirach, The Song of the Three Children, The First Book of Esdras, The Book of Judith, The Prayer of Manasseh, The Enlarged Edition of the Book of Esther, The Story of Susanna, Bel and the Dragon, The First Book of Maccabees, The Second Book of Maccabees, The Wisdom of Solomon, The Book of Baruch, The Letter of Jeremiah, and The Second Book of Esdras.

The general plan of the volume is that employed in Dr. Goodspeed's earlier treatments of the Old and New Testaments. The story of each book is told in a

separate chapter, to which is added necessary critical comments. At the conclusion of each chapter a list of "suggestions for study" is printed.

This latest contribution of Dr. Goodspeed should have wide use in study classes in our churches. For effective study, of course, this brief volume should serve only as a "Baedeker" to help the pupil find his way through the first-hand study of the apocryphal books themselves, which, fortunately, our author has recently made available in his *The Apocrypha: An American Translation.* GEORGE W. DAVIS.

PERSONS AND IDEALS: Addresses to My Students and Others. William Malcolm MacGregor. Edinburgh: T. and T. Clark. 1939. Pp. vii, 128. 3s ($1.50).

IN THIS brief volume we are presented with a delightful medley of addresses by one who was lately Principal of Trinity College in Glasgow. About half of the talks are biographical in character, acquainting the reader with significant traits and events in the lives of Professor A. B. Bruce, Dr. James Denney, Dr. Alexander Whyte, Dr. David H. Hislop, Montaigne, Pascal, and Ernest Renan. One feels much more intimate with these notable personalities after reading the chapters which deal with them.

The remaining addresses are concerned with such themes as "The Chief Aim of a Theological College," "The Preacher—Prophet or Sophist?" "The Scope of Our Ministry," "The Religion of a Good Moderate," and "The Power of the Cross in Our Life." Dr. MacGregor, in writing on the first of these themes, strikes the significant note that a school of theology must be infinitely more than an academic institution. While it cannot support any but the highest scholarship, yet its task is infinitely more than to make men scholars. Its primary concern is to make strong, spiritual men. To quote his own words: "There is no disgrace in not being clever, but in not being faithful and thus losing the chance of enjoying a more fruitful ministry, there is the darkest disgrace. All this is clear, and it implies that the spiritual aim of a college, as it transcends the merely academic, ought also to include it" (p. 43). Such sound judgments characterize the other chapters in this book of addresses, making it of sufficient value for the consideration of ministers of the gospel.

GEORGE W. DAVIS.

A SACRAMENTAL UNIVERSE. Archibald Allan Bowman. Edited by J. W. Scott. Princeton: Princeton University Press. London: Humphrey Milford, Oxford University Press. 1939. Pp. xxviii, 428. $5.00.

THIS posthumous volume of Dr. Bowman consists of the Vanuxem Lectures delivered at Princeton University in 1934. At the time of the author's sudden death in 1936, only the first three lectures were ready for the press. The remainder of the work was completed by the editor from the lecture notes used by Dr. Bowman.

The work is a highly philosophical one which aims at the establishment of a metaphysics rooted in experience. In an elaborate statement of their philosophies, Santayana and Whitehead are taken to task for blurring the distinction between the physical and the spiritual to the practical obliteration of the latter. The essences of Santayana are found to be inert and powerless. Moreover, while this philosopher writes repeatedly about the psyche or self, the soul and the spirit, they are never invested with independent substance. They depend always for their existence upon a reality which is persistently spoken of as physical. So to think is, in the end, to

make ultimate reality natural or physical rather than spiritual. Whitehead likewise sinks mind in nature. Reality is indissolubly one, the mental and physical being simply polar aspects of it. Mind and spirit consequently disappear as distinctive and separate entities. Only a form of naturalism remains. Bowman contends that when these thinkers speak of such reality in connection with "experience," "feelings," and "purposes," they are returning to primitive animism at the level of a highly sophisticated culture.

Against all such monisms, which, it is contended, destroy the spiritual as "an order of reality, indisputable, autonomous and independent," Dr. Bowman reacts in no uncertain terms. He seeks to establish in their place the view that the world of perceptual experience depends upon "the conjunction of physical and subjective systems." Without such conjunction the world cannot be regarded as "sacramental," since sacramentality arises only "through a prior union of the physical and the subjective in a mode of being which reveals itself from different points of view either as the embodied spirit or as the living body." This duality must be maintained, never allowing the order of spirit to be lost in matter.

This work clarifies the issues between much modern philosophic thought as found in such thinkers as Santayana, Whitehead, and Dewey, and the Christian contention of the reality, independence, and permanence of spirit. The book should have the attention of all serious, Christian minds.

GEORGE W. DAVIS.

FORGIVENESS. Paul Lehmann. New York: Harper and Brothers. 1940. Pp. xv, 234. $2.00.

THE central contention of this volume is that forgiveness is today the decisive issue in Protestant thought. With the emergence and persistently vigorous thinking of Karl Barth, the Reformation emphases upon grace and forgiveness have once again been brought into clear focus. Barth and his allies are challenging the Protestant communion to recover the doctrine of forgiveness, rooted in God's grace, which was lost to the descendants of the Reformers because of the effects of the Enlightenment.

Dr. Lehmann gives us a very clear account of the eclipse of the Reformation positions concerning grace and forgiveness. His main thesis here is that the loss took place because of the principle of polarity introduced in direct opposition to the Reformation idea of the disjunction of God and man. The Deists and other supporters of the Enlightenment sponsored this principle of polarity. Instead of finding an essential difference between God and man, they held that there is an ultimate continuity of being between the human and the divine. "It is as though God and man were at opposite ends of a pole. The pole is the reason, which, as the unifying principle (nature) underlying all change and variation, is common to them both. The pole has two ends, to be sure, but they are, nevertheless, ends of the same pole. It is the 'Law of Reason and Nature,' as the Stoics liked to say, that decrees the polarity between man and God" (p. 20f). This concept of polarity represents an abandonment of the Reformation ideas of grace and forgiveness. If it be true, then man can do something about his own salvation. He is not utterly unlike God and hence entirely dependent upon the mercy of God for his deliverance.

It is against this essentially un-Reformation view of the powers of man, fostered by the Enlightenment and modern liberalism, that Karl Barth revolts. "Like the Reformation itself, the theology of Karl Barth is a reaffirmation of the great

original theological treatise on the gospel of forgiveness" (p. 104). Man needs God's forgiveness just because there is no continuity of being between the two. They are totally unlike each other. Man is everything that God is not. Crisis dawns for man when he becomes aware of his unlikeness to God. In that moment he knows that only the divine forgiveness can save him. God saves in that he both affirms and heals this contradiction between him and his children. Thus "the dialectical elaboration of man's dependence upon God removes from the theological horizon every trace of God's dependence upon man and definitely repudiates the principle of polarity as a principle of Christian thought" (p. 127).

Such is the essential material of this book. Theologically, it is an interesting study. It gives us a clear window through which to look into certain rooms in the minds of such thinkers as Schleiermacher, Ritschl, Barth, and Brunner. Religiously, however, the volume is apt to leave one, particularly the liberal, quite cold. It throws in the face of the reader, almost as though it were "gospel truth," the total dissimilarity between God and man. Yet how can this be if we are made "in the image of God"? How can this be if Jesus said men could become the sons of God through forgiving those who wronged them, praying for those who despitefully used and persecuted them, and loving their enemies? Certainly neither the anthropology of the Old Testament nor the moral optimism of Jesus can be squeezed into the concept that man and God are essentially unlike, sundered, and discontinuous. Stronger and more logical arguments for the essential unlikeness of God and man will have to be presented by the dialecticians before the liberal will surrender the principle of continuity between the human and the divine. Strange is it indeed that one can read of the faith of Jesus in man and then arrive at such a low estimate of our kind as characterizes the crisis theology from Augustine to Barth. So in conclusion I say, "Theologically the book is an interesting study; religiously, it leaves the liberal cold and unconvinced."

George W. Davis.

The Meaning of Happiness. Alan W. Watts. New York and London: Harper and Brothers. 1940. Pp. xxiv, 219. $2.50.

Calling for support upon the wisdom of the East and upon the Christian faith, the author of this volume endeavors to show that happiness is dependent neither upon changing our circumstances nor ourselves. His thesis is rather that if we understand ourselves as we now are, there will be in us a happiness which will persist through joy and suffering alike.

The true secret of happiness lies in giving one's self freedom to live. Life must be accepted, not resisted. The *whole* of life must be accepted. "For it is only by *trying* to accept life as a whole that we can make ourselves aware that there was never any real need to try, and that spirituality is in fact a matter of 'becoming what we are'" (p. 66). Since this is true, those who seek for happiness never find it. To be happy one must find one's self. This is so because "the secret of happiness lies in the ancient saying, 'Become what you are'" (p. 174).

In his concluding chapter, Mr. Watts contends that happiness reaches its culmination when realization produces within us a life which is a true expression of gratitude. When we are grateful for our life, the world, and God, then are we truly happy. "This is the greatest happiness, for the meaning of happiness consists in three elements—freedom, gratitude, and the sense of wonder" (p. 198). Such

supreme happiness is not for the educated alone, but may be present in the most ordinary of lives.

This volume is suggestive and refreshing in that it recognizes happiness as the elusive and intangible reality which it is. Here one will find no neat formulas and disciplines for successful and happy living as, for instance, in Dorothea Brande's *Wake Up and Live!* Mr. Watts recognizes the truth that happiness is never so simple as to be regimented into rules and disciplines. Here, in truth, is stronger meat for the more serious student, gathered from the wisdom of both East and West.

GEORGE W. DAVIS.

PAUL, MAN OF CONFLICT. Donald Wayne Riddle. Nashville: Cokesbury Press. 1940. Pp. 244. $2.00.

AS THE author is impressed with the necessity of allowing Paul to speak, if we are to understand him, so I shall, in the following fragments from the introduction and sketch, pursue his method.

"Time for a new life of Paul . . . . advances in research . . . . must be seen as a person. . . . . Theology and doctrine in Paul's letters *later* systematized. . . . . It is Paul the evangelist who appears in *his* letters. . . . . A major difficulty—use of sources—primary and secondary. No lack of primary . . . . highly preferred by biographers . . . , are the apostle's letters . . . . intimate, personal, practical . . . . biographical data of the most valuable sort . . . . but, they represent only a part of what he wrote. . . . . It does not follow that when one can demonstrate a dependence upon Judaism, a parallel to the Stoic philosophy, or a more or less close similarity to the mystery cults, one by this fact has understood or explained Paul . . . . observe economic cause and effect . . . . social transitions which were occurring. . . . . Rabbinical Judaism in Palestine is now well known . . . . but as yet the knowledge of Dispersion Judaism is fragmentary and uncertain . . . . not to be assumed that Judaism in Ephesus or Corinth was even approximately identical with that in Alexandria . . . . only a secondary source—that Paul studied at the feet of Gamaliel.

"Paul, 'a son of the commandments' but . . . . 'the command which should mean life, in my case proved to mean death!' . . . . The inner conflict was of so deep a nature that the sensitive boy was led to the brink of morbidity in his introspective examination of himself. . . . . It is completely erroneous to say that he was converted. . . . . His slight attention to Jesus' life is obvious. . . . . It was Jesus' death which controlled Paul's conception of him as Messiah. . . . . A pathetic picture of Paul in Romans 9–11 . . . . in sore pain because his fellow Jews had not responded favorably . . . . picture of Paul at the end of his life is equally pathetic . . . . for he had consistently believed that before he reached the end of his labors Christ would have come . . . . now he was at the end . . . . and Christ had not come. . . . . It must have seemed to him that the very keystone of the arch of his convictions and the whole structure of his life work had collapsed."

Had the material of this book been arranged with a little more care, many repetitions eliminated, and the style been more direct, this sketch might have been more a life. And with that, had it been twice as long, I should have been twice as pleased.

F. RAYMOND BAKER.

FEDERAL ADMINISTRATION: A Biographical Approach to the Problem of Departmental Management. Arthur W. Macmahon and John D. Millett. New York: Columbia University Press. 1939. Pp. xiv, 524. $4.50.

THIS volume treats the problem of personnel in the executive departments of the Federal government. First of all, the authors briefly and clearly analyze the chief types of activities involved in the administration of the various departments. Second, they present short personal accounts of those who have occupied the positions of Under-Secretaries and Assistant Secretaries. Third, they carry "the analysis of management to the bureau level, examining the mode of selection, the training, and the tenure of the bureau heads."

The authors find that with a few notable exceptions the Under-Secretaries and Assistant Secretaries have been chosen for political reasons with little regard for the qualifications or needs of the posts, although generally the former have been of a higher caliber than the latter. It is interesting to note that frequently departmental heads have had under them men they did not choose or even want. Regarding bureau chiefs, who are "critical links in the managerial chain," the conclusion is drawn that they should be brought within the merit system as soon as possible.

Coming at a time when the activities of the government departments have been so rapidly increased, the book is a valuable one, for it points the way to improvements that can and should be made. It is a unique study in public administration and the authors are to be congratulated for their departure from conventional themes. They have done much work in gathering the facts about personnel, duties, and relationships. The synthesis and clarifying generalizations of these facts are presented in an impartial manner. While the style of the book is quite heavy and academic, the objectives of the work have been reached. The book is a contribution to the study of government.

ARTHUR C. BINING.

PEACEFUL CHANGE AND THE COLONIAL PROBLEM. Bryce Wood. New York: Columbia University Press. 1940. Pp. 166. $2.00.

THIS book went to press before the outbreak of hostilities in Europe in September, 1939. But the book is still valuable. In view of what has happened in Europe during the last few months it is important that we get down to the basic causes of this war. Dr. Wood has given us a valuable survey of what happened between 1918 and 1939, when the seeds of the present war were being sown. Most of our wars are economic wars and can only be settled on a fairer world economic order. It is upon this premise that this book is based. It is primarily a study of world economy and its relation to peaceful change.

We should have learned by the experiences that followed the last war that peace can only be made permanent if it eliminates the basic cause of conflict. We would do well to read this book so that we can help to make the next peace more lasting.

DALE F. GRIFFIN.

MORALS FOR MODERNS. Ralph Habas. New York: Liveright Publishing Corporation. 1939. Pp. 289. $2.50.

DR. HABAS is Associate Leader of the Chicago Ethical Society. His epigrammatic comments on modern moral problems provide excellent practical advice for those

who are suffering from the subsidence of traditional morals and who have become skeptical of all moral values. By explanation rather than exhortation he puts new heart in those who may have been inclined to succumb to the cliché: "What's the use?" This book is very easy to read and therefore is highly suitable for use with young people.

GORDON POTEAT.

MAN THE MEASURE. Arthur H. Dakin. Princeton University Press. 1939. Pp. 284. $3.00.

THIS is an argument against naturalistic or nontheistic humanism. The attempt is made to demonstrate the inadequacy of the Humanist Manifesto as the basis for a new and effective religion. The author covers the work of representative Humanists very carefully, and his many quotations provide a ready reference to this literature. His style of writing is sometimes unnecessarily involved. His book will no doubt strengthen the convictions of theists, but there are too many ad hominem passages to alienate the sympathies of a Humanist reader. If he really wants to convert the Humanists, a more irenical approach would seem advisable. A common fault of controversialists is their belligerency. Why not go as far as possible in emphasizing common agreements, before differences are brought into the argument?

GORDON POTEAT.

THE ECONOMIC AND SOCIAL ENVIRONMENT OF YOUNGER CHURCHES. J. Merle Davis. London: The Edinburgh House Press. 1939. Pp. 231. $1.00.

DR. DAVIS put nearly two years of research on the ground in preparation of this report which was submitted to the Madras Conference of the International Missionary Council of 1938. The "Younger Churches" are the churches in India, China, Japan, etc. This is perhaps the most important volume published in connection with the conference. It is an essential reference for those who are concerned with the building of the Christian community in these lands.

GORDON POTEAT.

PROCEEDINGS OF THE NATIONAL CONFERENCE OF SOCIAL WORK: Buffalo, 1939. New York: Columbia University Press. 1940. Pp. 655. $3.00.

IT WAS intended that this book should be more than a volume in which would repose the remains of the sixty-sixth annual meeting of the National Conference of Social Work. From the large number of papers read before the sessions in Buffalo an Editorial Committee has selected and edited these sixty-six with a view to reader interest. It is, therefore, a volume setting forth the 1939 wisdom of a group of articulate leaders on social problems. Unfortunately, the Committee did not have at its disposal the many papers read before the meetings of the fifty-odd associate groups affiliated with the Conference. The index supplies the names and identifying data on seventy contributors. Not one of them is listed as a pastor of a church.

Appendix A gives the program of the Conference. It was divided into general sessions, sections, and special committees. For several years the Conference has had five sections: Social Case Work, Social Group Work, Community Organization, Social Action, and Public Welfare Administration. The contents of the *1939 Pro-*

ceedings, however, show an entirely different arrangement of the selected papers. Each paper has been assigned a place under one of the following four major parts: "Social Work and the Spirit of America," "Current Sectors of Social Action," "Fields of Social Practice," and "Settings of Social Work." Before reading any one of the papers it would be well to consider where it fell in the imposed Conference program scheme and where it has been placed in the editorial arrangement. A comparison of the Table of Contents with Appendix A may enable the reader to anticipate the conclusion of a particular paper, for professional social workers, especially, seem to find it difficult to discuss social problems outside the compartmentalized rigidities established under such headings as Social Case Work, Social Group Work, and Community Organization. This may be noted both in the proceedings of social work conferences and in the offerings of professional schools. Probably most of the articles of this volume will be of little real use professionally and will have very little popular appeal.

Socially minded representatives of churches should not utterly ignore this book. The Conference on which it reports has an annual attendance of more than five thousand men and women from various public and private social services of America. With great earnestness they talk about what is going on in this world. Presumably some of the most significant remarks are committed to print.

Kalamazoo College. RAYMOND L. HIGHTOWER.

I REMEMBER THE LAST WAR. Bob Hoffman, Former Lieutenant, United States Army. York, Pa.: Strength and Health Publishing Company. 1940. Pp. 320.

IT WOULD be hard to imagine a more complete, detailed and vivid account of the actual experiences of a soldier in the trenches during the World War than is given in this book. The author was involved in some of the worst of the fighting in that great struggle, and his many escapes from death were so marvelous that he seemed to bear a charmed life. He feels that his life, so miraculously spared, hardly belongs to him, and that part of his destiny is the writing of this volume with its oft-repeated purpose of showing the new generations "the folly, the uselessness, the tragedy of war." The book closes with the words, "Let's save our young American lives for the defense of our own country."

RITTENHOUSE NEISSER.

I HAVE SEEN GOD DO IT. Sherwood Eddy. New York: Harper and Brothers. 1940. Pp. viii, 231. $2.00.

IN THE past twenty-nine years the author has produced twenty-one books upon religious and social subjects. They have been widely read because of the background of his varied experiences as world traveler and religious leader.

The present volume was undertaken in response to the challenge of an old friend that the author record some of the incidents which have convinced him that God is at work in the world. This he does in a most impressive way, covering in successive chapters what he has seen God do in America, Great Britain, Czechoslovakia, Russia, China, India, Japan, and the Philippines.

The last three chapters consider God's work in "Answer to Prayer," in "History and Social Change," and in "Our War-torn World Today." The last chapter especially, in its sane discussion of the problem which war presents to Christian ethics,

could scarcely be excelled. The whole book sounds a needed note of religious optimism, and strengthens the faith of those who believe that

". . . . beyond the dim unknown,
Standeth God within the shadow,
Keeping watch above his own."

RITTENHOUSE NEISSER.

UNDERSTANDING THE PARABLES OF OUR LORD. Albert E. Barnett. Nashville: Cokesbury Press. 1940. Pp. 223. $2.00.

IN THIS volume Professor Barnett offers a sane and scholarly discussion of some forty-three passages from the Gospels which he regards as parables.

Three guiding principles are followed in interpreting these parables: "(1) It is assumed that a parable has a single lesson that it illustrates, (2) the evangelists understood and employed the parables in terms of the message they themselves wanted to deliver, (3) Jesus' message was primarily intended for his immediate hearers." In harmony with these principles the author undertakes to discover: "(1) the thought sequence of the content, (2) the meaning of the parable for the evangelist, (3) the interpretation of the imagery and concepts of the parable, (4) the teaching point of the parable in the context of the ministry of Jesus."

By this procedure the writer has done much to help free the parables from the misunderstandings caused by allegorical and other confusing methods of interpretation. He has succeeded well in accomplishing his purpose of uncovering "religious values," and discovering "how the first Christians understood and presented Christianity."

This volume is not one to be carelessly read and then thrown aside. It is worthy of a permanent place on the bookshelf of the thoughtful student of the teachings of Jesus, where it may be read and reread as occasion demands.

RITTENHOUSE NEISSER.

LIGHT FOR TODAY. Reginald Kirby. Philadelphia: The Judson Press. 1940. Pp. 153. $1.50.

FOR several years Reginald Kirby has written weekly articles that appeared in the English papers and lately the Australian papers. He has presented the Christian solution to the problems of life in what might be called a popular psychological style. At no time has he even thought of sacrificing content to manner, or of making religion secondary to psychology. Mr. Kirby is too well grounded in the whole field of Christian theology to do that. Indeed, let no reader of this book be misled by its simplicity and ease into an unawareness of the depths it touches.

In the best sense of the word these excellent sermons are scriptural, expository rather than textual, and never depart from the essential truths that underlie, nurture and determine Christian personality. They reveal a good preacher who is first of all a pastor. Kirby knows people. They also reveal a student of literature whose knowledge of American as well as English letters is sincere and fundamentally sound.

This is not the author's first book, but American readers here meet him for the first time. May the experience be repeated on an early occasion!

ROBERT E. KEIGHTON.

HARDY OF WESSEX: His Life and Literary Career. Carl J. Weber. New York: Columbia University Press. 1940. Pp. vii, 302. $3.00.

IN THE Colby College library there is what many authorities agree to be the finest collection of Thomas Hardy material in existence. It has been assembled during the past fifteen years by Professor Carl J. Weber, head of the English Department, in his search for biographical source material on the English author. Professor Weber has now published *Hardy of Wessex* as a contribution to the one-hundredth anniversary of Hardy's birth.

Hardy began as an architect in whose heart burned the desire to be a poet. His first work was a novel; from that time on writing was to occupy all his life. After achieving success as a novelist he returned to his first love, and the last thirty years of his life he wrote poetry almost exclusively.

The literary characteristics of Thomas Hardy were: (1) an interest in people and their customs, superstitions and folkways, rather than in things and incidents; (2) a passion for accuracy that made him say, "I always go to a place first before describing it," and remark to Henry Arthur Jones that he had never put a character into one of his books that he had not had warranty for in real life; (3) an ability to describe nature; (4) the power to develop tense and dramatic situations that held a reader through rapid and vivid narrative. Add to these gifts the sincerity of a serious thinker and you have Thomas Hardy.

Professor Weber has done an amazingly excellent piece of work. The outstanding characteristic of his book is the insight it gives into the way a writer's mind works: the reader sees where Hardy got his characters and incidents, what thoughts took hold of his mind and almost the process of their transformation into the lines of a novel or a poem, the books and authors that influenced him, and always the powers outside him that he mastered, appeased or—occasionally—bowed to as superior. That, this reviewer holds, is true biography!

Not the least impressive part of the book is the thirteen appendices, which are indispensable to the bibliographer, collector, and student of Hardy.

Those who have spoken of Hardy as a pessimist and atheist (neither of which he was) will do well to read a book that closes with the words, "Hardy is one of the great spiritual leaders of the modern world." ROBERT E. KEIGHTON.

THE MINISTER'S COMMUNION SERVICE BOOK. Robert E. Keighton. Philadelphia: The Judson Press. 1940. Pp. 120. $1.00.

HERE are twenty communion services, complete from prelude to postlude. They are done by a minister who possesses a fine sense of the close affinity between religion and art. He has given special attention to the administration of the Supper so as to constitute the hour one of worship and devotion. Enviable success has come to him; people travel unusual distances in order to participate in these quiet hours about the table of our Lord.

In this little volume, Mr. Keighton has assembled twenty of these services which have found grateful response in the hearts of the people. Each service is built around a theme; among these are Power, Faith, Worship, Loyalty, The Church, The Incarnation, Freedom, Love, and Pentecost. I wish every minister among us would secure a copy of this book.

Incidentally, The Judson Press has given a commendable example of good workmanship in bookmaking; it is a beautiful volume. W. R. MCNUTT.

PSYCHOLOGY AND PASTORAL WORK. Eric S. Waterhouse. Nashville: Cokesbury Press. 1940. Pp. 316. $2.50.

DR. WATERHOUSE is Professor of Philosophy and Religion in the University of London. In his volume he has contributed significantly to an increasing number of parish ministers who wish to know what the newer psychology has to offer them as an enrichment of their pastoral helpfulness. Structurally the book is composed of sixteen chapters which are collected into five parts: "The Psychological Standpoint," "The Daily Ministry," "The Ministry of Worship," "The Ministry of Healing," and "The Forward Outlook."

Chapter I, "Psychology and the Ministry," is a commendable study of present-day psychology, and of something of its value to the minister. Chapters XIII, XIV, XV deal respectively with the influence of mind on bodily health, the rise and significance of Freudianism, and psychotherapy illustrated by a few case studies. Mostly, therefore, the author's concern is with "Pastoral Work" since he devotes thereto twelve chapters out of sixteen.

W. R. McNUTT.

THE CHURCH SCHOOL AND WORSHIP. Irwin G. Paulsen. New York: The Macmillan Company. 1940. Pp. 199. $1.75.

THE author is Secretary of Leadership Training and Adult Work on the New Jersey Council of Religious Education. He has done an excellent work, in fact one of the very best. His book should be in every church school worker's library. I am setting it down as one of the "must" books for every Crozer man who is making an honest attempt to do a significant piece of work in worship education. Early chapters deal with the theory and function of worship. The body of the book deals with the actual practice of worship on the various age levels represented in the church school. This main section is intensely practical, giving to the worker and leader just what he wishes to know in order to achieve those ends toward which he aspires. A final chapter is entitled, "Developing the Art and Practice of Private Worship."

Three important appendices and an index conclude the volume. The former three are "Some Religious Symbols," a "Bibliography," and an outline "For Further Study" should the book be used as a textbook.

W. R. McNUTT.

THE BIOGRAPHY OF ELDER DAVID PURVIANCE. Written by himself. Dayton: 1848. New Edition by Alva Ross Brown, President, Johnson Bible College. Kimberlin Heights, Tenn.: 1940. Pp. x, 278. $2.50.

THE history of the frontier is one of the most thrilling chapters in the story of American Christianity. As the pioneers poured by the thousands into the trans-Alleghany country new experiences effected revolutionary changes in their religion, theologically and practically. Not one denomination but suffered sectarian divisions as it sought to minister to the needs of these people of the scattered settlements. Above all, perhaps, the stern Calvinistic doctrines of predestination and election fell in the fires of revival camp meetings.

This book is a record of these historical facts told by one who played a prominent part in them. Born in North Carolina in 1766, David Purviance removed to Tennessee about 1791. Soon thereafter he was elected to the State Legislature, serving with distinction. In 1803 he entered the Presbyterian ministry in which

he was associated with Barton W. Stone, leader of the seceders who formed the Christian Church. He was thus one of that group who, conscious of the deadness of some of the ancient theological formulations, broke with tradition in order to revitalize Christianity as a gospel of salvation in the midst of the destitution and barrenness of the wilderness. In his memoirs and sermons many of the sources of our early frontier religious life have been preserved for us.

President Brown deserves the thanks of all students and lovers of the history of our primitive national days for his labors in editing and reprinting this old biography. He has added enlightening footnotes and some most valuable documents to the first edition. The time will come when we shall the more deeply appreciate this effort to preserve our early sources so essential to an understanding of the nation's origins and development.

R. E. E. Harkness.

Life, Liberty and the Pursuit of Bread. Carlisle Shafer and Carol Shafer. New York: Columbia University Press. 1940. Pp. 207. $2.25.

"Twenty million Americans are dependent." So say the writers of this book. They confess that this constitutes a problem that is "overwhelming," but believe that it can be solved by the people of the United States because "they are free to find a sane and logical solution."

The studies in this volume are presented in the interesting form of letters between husband and wife. Carol is a social worker in a Wisconsin town; Carlisle a professor of social science in the State university. The wife raises the questions which present themselves in her work; the husband attempts to give concrete answers to them.

Through the medium of these letters the reader is made to realize the serious nature of such problems as unemployment, insufficient income, old age, fatherless homes and sickness, and is given a clear account of the best solutions which have been offered for them. Social work itself is brought into question, with Carlisle raising the problems and Carol answering them. The final exchange of letters gives opportunity for the presentation of a well-selected bibliography covering all the matters discussed.

This work is of interest not only to social workers and students but to all who are awake to the imperative need of facing and working toward the solution of these pressing problems.

Rittenhouse Neisser.

Christ Crucified. K. Schilder, Professor of Ethics and Dogmatics in the University of Kampen, The Netherlands. Grand Rapids: Eerdmans Publishing Company. 1940. Pp. 561. $3.00.

This is a remarkable volume, the third of a trilogy published in The Netherlands about ten years ago. The extravagant commendations of the author's style, which is often highly poetical, are deserved. The translator, Henry Zylstra, has evidently succeeded well in transmitting the spirit of the original work.

The twenty-five chapters of the book present vividly and in great detail the experiences of Jesus in connection with his crucifixion. Special attention is given to the seven words from the cross. One is moved with wonder and admiration as he reads.

If the work could be received, as an example of the poet's art with fact and

fancy inlaid to create a beautiful mosaic, some questions which it provokes would not need to be raised. It is claimed, however, that "an irresistible logic informs the work throughout." This may be true, but the premise upon which its conclusions are based, namely, the plenary inspiration of the Scriptures, is one not accepted as true by many devout Bible students. For this reason, many of the author's assertions are not convincing.

Here we have Calvinism faring forth once more in a new robe woven by a modern seer. The author seems to know the answers to most of the questions rising from the relation between God, Christ, and humankind. He appears to explore the divine mind with an assurance bordering on presumption. Nevertheless, as the publishers predict, this study may well come to be accepted as a classic in this field, especially by those who agree with its basic ideas.

RITTENHOUSE NEISSER.

HEAVEN ON EARTH. William J. McNiff. Oxford, Ohio: The Mississippi Valley Press. 1940. Pp. 262. $3.00.

THE story is one of a persecuted sect seeking to make a home out of the wilderness. The Mormons were one of those groups, dominated by an idealistic scheme, which in the early part of the nineteenth century were in search of a haven of refuge—a "Heaven on Earth."

Rather than being merely a history this book deals individually with the different aspects of the Mormon cultural, social, and intellectual life, with the greatest emphasis on the cultural aspect of the sect. The author shows how the Mormon leaders sought to develop a distinctively Mormon culture, in order that they might remain apart from other sects, or at least be able to combat the gentile invasion of their Zion.

The method used in the writing makes impossible the reading of the book as a consecutive narrative of events. However this is overbalanced by the ease with which the various aspects of the problem are grasped. The contributions of different influences in the total cultural pattern are clearly seen throughout the book. We can see that there was a certain philosophy directing the attempts of the church leaders although we may be prone sometimes to doubt the fact. It seems inconceivable that they could have accomplished what they did if they had had no impelling motive or philosophy in their hope of a "Heaven on Earth."

EUGENE R. ABBOTT.

WHEN CHILDREN ASK. Margueritte Harmon Bro. Chicago-New York: Willett, Clark & Co. 1940. Pp. 268. $2.00.

MRS. BRO assumes that parenthood is a vocation—an exciting vocation with not a few hazards, and that the hazard of hazards is the thunderbolt question of which any normal child is notoriously capable. In that situation there is no place for evasion. If the parent "wants to maintain an enduring relationship between himself and his child, one upon which the winds may beat and the rains may fall, then it is necessary for him to come through with an answer."

It is the purpose of this volume to provide effective aid at that point, and a lucid understanding of the viewpoints of both parent and child coupled with a convincing and readable style of literary presentation is brought to the task at hand. The lazy parent casting about for a crutch will scan these chapters in vain. The

matter is not over-simplified. On the other hand, the thoughtful father and mother will find much practical guidance, and for the most part will agree with the author when she writes: "No single answer. No final answer. No sure answer. And yet parents must all the time make answers. For their answers, they need firm, honest words. For their words, they need clear, courageous thoughts. Back of their thoughts they need sensitive open hearts."

WILLIAM A. BINKLEY.

EXPLORATIONS IN EASTERN PALESTINE, III. Nelson Glueck. American Schools of Oriental Research. New Haven, 1939. Pp. xxiv, 288; plates, 22. $2.50.

THIS is the Annual of the American Schools of Oriental Research, volumes xviii-xix, for the years 1937-1939, and presents the results of the author's work in Transjordania during the years 1936-1939. It is thus the third and last volume of his explorations in eastern Palestine. The work of Glueck, in this and in previous volumes, is of the greatest importance for the study of eastern Palestine and the geographical and historical material in the Old Testament that refers thereto. Though little excavation work has been done east of the Jordan, and some of the areas may have been neglected in part, yet the systematic and painstaking study of the surface pottery on most, if not all of the Tells, has furnished an adequate base for very important conclusions. Some of these may be epitomized as follows: The pottery from east Palestine, south of the Zerka, that runs back into the early bronze period, cir. 3,000 B.C., shows no substantial difference from that found in western Palestine of the same period. From the twenty-third to the twentieth centuries B.C. in eastern Palestine, south of the Zerka, there was a highly developed, agricultural civilization, which because of its feudal organization seemed to be unable to resist invasion that began in the twentieth century. From the twentieth to the eighteenth century B.C. the civilization along the Zerka prolonged its existence in the face of invasion. But from the end of the twentieth century to the beginning of the thirteenth, the country of South Gilead, Ammon, Moab, and Edom, ceased to have a sedentary population and was the habitation of shepherds. It may be noted that it was during the late days of this period that the Hebrews moved through this territory. Then from about 1230 to 600 B.C. there were well-organized agricultural settlements throughout this area, that seemed to have been directly influenced by Syria and Arabia. Thus not only is there much light thrown on some of our Biblical material, but cultural backgrounds are broadened, and some serious questions are bound to be raised. This volume discloses to us the ebb and flow of the peoples of eastern Jordan for some thirty centuries.

I. G. MATTHEWS.

OUR BIBLE AND THE ANCIENT MANUSCRIPTS. Sir Frederic Kenyon. New York: Harper and Brothers. 1940. Pp. xii, 266. $3.00.

THE name of the author is always associated with sound scholarship in textual problems together with a marked ability to criticize hackneyed conclusions. This volume is a revised and enlarged edition of the well-known work of some forty-three years ago. During the intervening years, due to the rich finds in Egyptian papyri and the abundance of new archaeological material, great strides have been made in textual studies. Hence this is the most inclusive compendium of material touching the texts of both the Old and the New Testaments to date.

Unfortunately, in a volume of this nature, documentation is very meager, and too often sources on which dependence is placed are of little worth. The accuracy of some of the statements, e. g., that the Samaritans changed an original Ebal to Gerazim in Deuteronomy 17:4, p. 49, may be questioned, and occasionally some of the material is not up to date. In spite of criticism of such minor details this is the most valuable treatise on this general topic to date.

I. G. Matthews.

Fragments from Babel. John Dyneley Prince. New York: Columbia University Press. 1939. Pp. x, 222. $2.75.

The foreword states, "These essays . . . . are new evidence of the breadth and character of present-day American scholarship." Such themes as, "Sumerian as a language," "Tartar material in old Russian," "The Danish dialect of Bornholm," "A Brazilian Gypsey dialect," and others of like type, amply attest the accuracy of the foreword.

I. G. Matthews.

The Book of Jubilees, Its Characteristics and Its Significance. Solomon Zeitlin. Philadelphia: The Dropsie College for Hebrew and Cognate Learning. Pp. v, 31. 60 cents.

Professor Zeitlin presents and defends the theory that this book was written in Hebrew, in the pre-Hellenic period. This is a definite challenge to the generally accepted hypothesis of date and authorship. Professor Zeitlin develops the hypothesis that the main purpose of the book was to provide a sound basis for the religious actions of the prediluvians and the Patriarchs as presented in Genesis, and a satisfactory reason for the election of Israel. These are provided by presenting the Torah as existing from before the creation of the world. Attention is also drawn to the fact that in important points, the Book of Jubilees was definitely opposed to certain of the Pentateuchal laws. The documentation and presentation of the argument are thorough.

I. G. Matthews.

The Story of the Old Testament. W. K. Lowther Clarke. New York: The Macmillan Company. Pp. vii, 554. $2.00.

This is an excellent presentation of an old theme. Basic to the history of Israel, as here presented, is a chronologically arranged, carefully selected text of the Revised Version of the Old Testament. Wherever necessary simple interpretations and historical connections are briefly made. Excellent illustrations are frequent; maps and charts are found wherever necessary; most of the important archaeological material to date is presented; the lines of approved scholarship are, in general, followed with adequate explanation; Prophets, Psalmists and Wisdom literature are introduced in their historical settings. Thus we have the major part of the Old Testament presented in a simple, readable form, much of it in the language of Scripture, all of it easily understandable to the average reader. The book is divided into twelve chapters, following the main divisions of history, and we are informed in the preface that each of the twelve parts may be obtained separately at a low price. This is an admirable book that ought to be widely used in educational work in the Sunday school.

I. G. Matthews.

D. H. Lawrence and Susan His Cow. W. Y. Tindall. New York: Columbia University Press. 1939. $2.75.

The struggles of those who have searched, sometimes in vain, for a satisfying religion, have always been of interest to the student of religions. We, being Christians, usually have limited our interest to those who have found satisfaction in Christianity. It is with pride that we point to an Augustine or a Pascal—men who, after floundering in the chaos of unbelief, were able to find salvation in the tenets of the Christian religion. We are not wont to glorify the struggles of those men who were never able to get beyond chaos, nor of those who found their salvation in other systems.

D. H. Lawrence was one who struggled, in a way that would put Augustine to shame, to come to an understanding of the "meaning of things." He could not find meaning through the symbol of a cross, but strangely enough he could through the symbol of a cow.

D. H. Lawrence and Susan His Cow is an attempt to explain why Lawrence's search ended in so lowly a creature being exalted as a symbol of salvation, but an understanding of Lawrence is not the only concern of the author. He writes: ". . . . many of the most distinguished men of letters of the last fifty years have had their Susans. I propose, by following the road to Lawrence's cow, to encounter her sister cows and to approach a general problem of our times."

The book is not one that a convert to Lawrence's religion would write, nor is it unsympathetic to what a seemingly foolish man was trying to do. I am not burdened with information about Lawrence and his world, and hence am not qualified to judge the worth of this book as a piece of literary criticism. Suffice it to say that I enjoyed the book, and that I learned much about Lawrence, his contemporaries, and humanity.

W. M. Morris.

Remaking Life. A. W. Beaven. Nashville: Cokesbury Press. 1940. Pp. 237. $2.00.

This is a really great book, in which the author outstrips all his earlier valuable works. It comprises the 1939 Cole lectures at Vanderbilt University, and for style, vitality, and vision ranks high in that notable series.

In this work the author very properly challenges the churches, and for this he is eminently fitted. He knows the churches of his own denomination, having spent twenty years in his one and only pastorate, during which time he was honored with the presidency of the Northern Baptist Convention, and from which pastorate he was called ten years ago to the presidency of the Colgate-Rochester Divinity School. He knows the churches of other denominations, having long served in the Federal Council of the Churches of Christ in America. He knows the missionary problem of all the churches, having toured their world missionary fields, and having sat with their leaders in their great councils both at home and abroad.

Thus qualified for the task, Doctor Beaven speaks in his very lucid style upon the building of strong churches in a stormy world; upon the church's power to remake life; upon the commanding place of the pulpit in the proclamation of the church's message; upon the permanent worth of fellowship within and among the churches; and finally upon the cause in general, and the demand for great living; all these are treated in concise and stalwart style, and with passion.

This is a work of great worth to preachers, and to all who would know the trend of the times, and the reaction within the churches. It offers valuable reading for earnest people everywhere.

A. H. C. Morse.

BENEATH OUR ROOF. Louis Paul Lehman, Jr. Boston: The Christopher Publishing House. 1940. Pp. 232. $2.00.

LOUIS PAUL LEHMAN, JR., will be remembered as the "Boy Preacher" who captured the headlines in the early twenties; and it has long been obvious that his early precocity in religious matters has developed into the mature achievement not always granted to early precocity. Mr. Lehman's religious work has been a continuing performance of still unusual worth and brillance; and these qualities have not been confined to the field of religion, but have blossomed into other works of power and beauty. Among these is the large collection of poems contained in the present volume, *Beneath Our Roof*. A philosopher once said that talent was acquired in quiet, but that character grew out of turmoil. Mr. Lehman has profited by both phases of life, his great religious absorption giving him the quiet of a cloister, and his work among men in spreading religious truths has kept him in the full tide of the daily turmoil which, for him has enriched his life with deep wisdom.

It is the wisdom, and humor, and delight that his adventurous life has provided, which he has given in full measure in the verses of *Beneath Our Roof*.

"Beneath our roof we drop the sham,
The pretence and the bluff;
I am beloved for what I am,
And that is quite enough
To count me one of this small world
That lives within four walls,
The flag of welcome is unfurled
No matter what befalls."

The poems in *Beneath Our Roof* are a strange commingling of sunshine and shadow. They are related to the people we know, the things we know, the situations we know. This, after all, is life—the common, essential, and little affairs which clutter up our days. If we can find in these some beauty, the tracings of a hand of Providence, how much richer our lives become. If we can bring the fact of God, and the depth of a spiritual message, into harmony with life beneath our roof, then we have solved the irritating problems of today. This is where we live—love—hope—plan—dream—and work: *Beneath Our Roof*. This is where we must return to find solid and permanent values. A ray of light, a deep shadow, a happy song, a flash of humor, a reproof, a truth revealed, a sympathetic hand, a loving friend; a nearness of God: These are the joys that make it worth-while to live "beneath our roof."

ALFRED F. WHITE.

THE MAJOR MESSAGES OF THE MINOR PROPHETS. Rev. J. W. Storer, D.D., LL.D. Nashville: The Broadman Press. 1940. Pp. 188. $1.00.

THIS volume is an excellent combination of biography, history, interpretation, and practical application. Each of the twelve Minor Prophets is made to live before the reader: the facts of his life, the characteristics of his times, the content and the spirit of his message. But the preacher does not stop there: everywhere he magnifies the prophetic office, past and present. In most emphatic terms he diagnoses the ills of our day and calls for both intelligence and courage in the

modern pulpit. In other words, Dr. Storer believes that the study of the prophets is more than an academic exercise or an excursion into scholarship; it is an earnest, prayerful effort to discover in the eternal truths of the Book words of wisdom, and of warning, and of hope for a needy world. The author's snappy style, enriched by appropriate illustrations from literature and life, is a worthy vehicle for this refreshing study.

T. T. Johnson.

BOOK NOTICES

Poems. John M. Dobie. Boston: Christopher Publishing House. 1939. Pp. 79. $1.50.

This collection would not merit the favorable comment of the classical critic. But there are many verses of a free and pleasing rhyme. Life attitudes and everyday topics are employed. They reflect a personal philosophical note that on the whole is more pensive than buoyant.

J. Wade Baker.

When All the Earth Was White. Mary Mercy Hawley. Boston: Christopher Publishing House. 1938. Pp. 98. $1.50.

Few people have even a general knowledge of the last Ice-Age, the subject of this small volume. In her treatment the author has pointed out the relative time and distribution of the Ice-Caps, the glacial movements, and their geological effects both in this and foreign countries. Sources of information are reliable and scientific, though presented in an interesting and untechnical manner. Travelers of today view with awe and delight eroded chasms and canyons, sculptured mountain crests, polished and burnished precipitous walls, stranded rock masses in out-of-the-way places, scenic plateaus, and pocketed mountain lakes. The formation of these by ponderously moving glaciers in ages past is romantically told. In short, the author makes good her intentions to "acquaint busy men and women, boys and girls" with a "simple story of a great natural cosmic tragedy."

J. Wade Baker.

Meant for Men. Jeff D. Ray. Nashville: Broadman Press. 1939. Pp. 144. $1.00.

The volume is composed of short homilies, bits of homespun philosophy on practical and commonplace subjects, and an occasional character sketch. These writings, numbering fifty-five, are comparable to scripts of a daily columnist, and are quite illustrative. Even though preacheristic sentiment is occasionally resorted to, these sketches are practical, interesting, and helpful, bearing a jocund slant and journalistic flourish.

J. Wade Baker.

Modern Macedonia. Earl Hester Trutza. Nashville: Broadman Press. 1940. Pp. 192. 50 cents.

This is a fine mission studybook covering Baptist work in Rumania, Italy, Spain, Hungary, and Jugoslavia. It presents the situation in these lands with a clearness

which is a distinct aid to an adequate understanding of the status of our Baptist work in them.

RALPH PUGH.

THEY OF ITALY. Lodovico and Enrico Paschetto. Nashville: Broadman Press. 1939. Pp. 214.

A VERY compact, but adequate, treatment of present-day Italy and the growth of Baptist work in that country. There is much valuable material about Mussolini, Fascism, and the general situation in Italy today.

RALPH PUGH.

THE CREED OF A SLAVE. R. J. Williams. Boston: Christopher Publishing House. 1939. Pp. x, 79. $1.50.

THIS is a collection of "sermonettes" which contains some fine thoughts, but is exceedingly general, even to the point of weariness. For those who like such reading the book may be profitable.

RALPH PUGH.

THIS IS THE PLACE. Marguerite Cameron. Caldwell, Idaho: The Caxton Printers. 1939. Pp. 338. $3.00.

MORMONISM has been interpreted and reinterpreted; glorified and excoriated; Joseph Smith psychoanalyzed and Brigham Young pillorized. But the State of Utah stands a monument to faith, courage, and marvelous achievement.

Marguerite Cameron chooses not to define the faith but to portray the accomplishments of the Mormons in the desert wastes. "This Is the Place" are the words tradition ascribes to Brigham Young when first there fell upon his vision the Valley of Great Salt Lake. The author with artistic touch tells the story of conquest and construction from that day to this.

The book has been written "primarily for youth in our schools" and is worthy their reading. It is one saga of those hardy pioneers, of all faiths, who with courage, skill, and patient toil won a continent. One feature of the book which merits special mention is the outline maps and excellent illustrations which accompany the text.

R. E. E. HARKNESS.

HERALDS OF FREEDOM. L. L. Gwaltney. Nashville: Boardman Press. 1939. Pp. 143. $1.00.

IN THIS book the author attempts a history of the Baptists. But if one is looking for sound history he should read some other book.

DALE F. GRIFFIN.

SEVEN NEW TESTAMENT CONVERTS. W. B. Riley. Grand Rapids: Eerdmans Publishing Company. 1940. Pp. 110. $1.00.

THIS is a book of seven conservative sermons dealing with the conversions of Nicodemus, the Sycharite, Bartimaeus, Simon, the Eunuch, Cornelius, and Lydia.

DALE F. GRIFFIN.

THE GATES OF NEW LIFE. James S. Stewart. New York: Charles Scribner's Sons. 1940. Pp. 251. $1.50.

THIS is a new and popular-priced edition of a book of sermons by the Scotch preacher who is the author of that fine study of Paul, *A Man in Christ.*

GORDON POTEAT.

SERMONS OF THE INNER LIFE. Charles H. Heimsath. Nashville: Cokesbury Press. 1940. Pp. 168. $1.50.

THE pastor of the First Baptist Church of Evanston, Illinois, includes in this collection of his sermons the one which appeared in *The Christian Century* under the title "City Man Finds God."

GORDON POTEAT.

FOR GOD WAS WITH THEM. T. E. P. Woods. Grand Rapids: Eerdmans Publishing Company. 1939. Pp. 150. $1.00.

BIOGRAPHICAL sermons on biblical characters by the head of the Bible Department of McCallie School, Chattanooga, Tennessee.

GORDON POTEAT.

FOR THE HEALING OF THE NATIONS. Henry P. Van Dusen. New York: Charles Scribner's Sons. 1940. Pp. 227. $1.00.

THE Professor of Theology of Union Seminary, New York, was a delegate to the International Missionary Conference at Madras in 1938. In preparation for that conference he visited several mission countries in order to study the Christian World Mission at first hand. From an ordinary exponent of Christian missions he has become an enthusiastic protagonist and a very able and enlightened one. This is a valuable addition to missionary literature.

GORDON POTEAT.

THE SEER'S HOUSE. Robert Nelson Spencer. New York: Charles Scribner's Sons. 1940. Pp. 151. $1.50.

SERMON meditations by the Episcopal Bishop of western Missouri. There are five sermons on Whittier's hymn "Dear Lord and Father of Mankind" included in the volume.

GORDON POTEAT.

WILLIAM PENN AS A SOCIAL PHILOSOPHER. Edward C. O. Beatty. New York: Columbia University Press. 1939. Pp. 338. $3.50.

A DISSERTATION on Penn's political and social ideas, fully documented and rich in quotations from Penn's writings.

GORDON POTEAT.

THE SEVEN WINDOWS. S. J. Reid. Grand Rapids: Eerdmans Publishing Company. 1939. Pp. 112. $1.00.

A CHANGE from the hackneyed phrase, "The seven words from the cross." The book, however, does not belie its title—*The Seven Windows*—for graphic scenes of the Passion period are portrayed as the settings for seven glimpses into the soul of our Lord. Being enlightened by this look-in process, the follower of Christ is enabled to look out upon life's experiences with the proper illumination upon the problem of suffering, the mystery of death, and the meaning of the Cross.

If the reader is looking for a fresh view of old points of view, he can find what he seeks through these windows into which the Christian church has been looking for centuries.

J. L. FOREMAN.

TREADING THE WINEPRESS. Luther Schuessler. Grand Rapids: Eerdmans Publishing Company. 1939. Pp. 119. $1.00.

"'TREADING the Winepress," reads the preface, "humbly presents an idea that originated in the alembic of a necessity. Searching for a new approach to a Lenten series of sermons that would cover the entire Passion narrative, I happened upon the Lenten hymns, and to my surprise I made a fortunate discovery of latent sermonic literature." Only one of the eight discourses is by the editor, while the last is a radio address by his father, Guido Schuessler. The book is a timely contribution to the more recent endeavor to use the great hymns of the church as a stimulus to spiritual public worship.

J. L. FOREMAN.

PASSION FLOWERS. J. Harold Gwynne. Grand Rapids: Eerdmans Publishing Company. 1939. Pp. 152. $1.00.

THE arrangement of this work divides it into two parts. "Forget-Me-Nots" covering the first seven chapters, consist of contributions of Christ during the last week on earth—such we need always to remember. "Bleeding Hearts," comprising the closing seven chapters, are spiritual gifts from such hearts tendered to the Lord by those who loved him, when most he needed them—of such he always stands in need.

A textual treatment of the Scripture passages, yet devotional in tone. While the book may prove helpful for Lenten talks, the emphasis is placed upon the spirit of Passion Week in such a way as to make it the passion of every week and of all the years of Christian living.

J. L. FOREMAN.

ASSURANCE OF DIVINE FELLOWSHIP. Clyde L. Breland. Nashville: Broadman Press. 1939. Pp. 294. $1.50.

THIS is a study of 1 John, by Pastor Breland. The work appears in five chapters or essays characterized by homiletic and devotional interests. It is printed in unusually large type suitable to the failing eyesight of age. The book is dedicated to the lamented Dr. A. T. Robertson.

W. R. McNUTT.

THE DEVOTIONAL LIFE OF YOUNG PEOPLE. Clarence W. Cranford. Philadelphia: The Judson Press. 1940. Pp. 125. Paper, 60 cents.

MR. CRANFORD, the young minister of the great Second Baptist Church, Richmond, Va., is one of our best known youth leaders. This volume purposes to help young people in the development of the devotional life, and at the same time give some food specially prepared for that life. Ten chapters form the appealing content; pastors and others may commend the book to their young people with confidence. It is well done.

W. R. McNUTT.

BOOKS RECEIVED

THE STORY OF THE OLD TESTAMENT. W. K. Lowther Clarke. New York: The Macmillan Company. 1940. Pp. vii, 554. $1.75.

THE GOSPEL OF THE KINGDOM. E. F. Scott. New York: The Macmillan Company. 1940. Pp. xvii, 203. $2.00.

CHRISTIANITY GOES TO PRESS. Edgar J. Goodspeed. New York: The Macmillan Company. 1940. Pp. 115. $1.50.

CHURCH AND STATE IN RUSSIA. John Shelton Curtiss. New York: Columbia University Press. 1940. Pp. ix, 442. $4.00.

A CHRONOLOGICAL LIST OF EXTANT PLAYS PRODUCED IN OR ABOUT LONDON, 1581-1642. Henry W. Wells. New York: Columbia University Press. 1940. Pp. 17. 25 cents.

ONE THOUSAND STRIKES OF GOVERNMENT EMPLOYEES. David Ziskin. New York: Columbia University Press. 1940. Pp. x, 279. $3.00.

THE REVIVAL OF THE HUMANITIES IN AMERICAN EDUCATION. Patricia Beesley. New York: Columbia University Press. 1940. Pp. xiv, 201. $2.00.

THE FIGHT FOR THE PANAMA ROUTE. Dwight C. Miner. New York: Columbia University Press. 1940. Pp. xv, 469. $4.00.

THE FAITH WE LIVE. Albert Edward Day. Nashville: Cokesbury Press. 1940. Pp. 256. $2.00.

THE FAITH BY WHICH THE CHURCH LIVES. Georgia Harkness. New York: Abingdon Press. 1940. Pp. 161. $1.50.

THEORY AND PRACTICE OF SOCIAL CASE WORK. Gordon Hamilton. New York: Columbia University Press. 1940. Pp. viii, 388. $3.00.

THE RISE OF INTEGRAL NATIONALISM IN FRANCE. William Curt Buthman. New York: Columbia University Press. 1939. Pp. 355. $4.00.

PACIFIST PROGRAM. Richard B. Gregg. Wallingford (Pa.): Pendle Hill. 1939. Pp. 61. 10 cents (paper).

THE HEBREW MOSES. Trude Weiss Rosmarin. New York: Jewish Book Club. 1939. Pp. 64. 60 cents (paper).

THE AUTHORITY OF FAITH. Madras Series, Vol. 1. New York: International Missionary Council. 1939. Pp. xviii, 199.

THE GROWING CHURCH. Madras Series, Vol. 2. New York: International Missionary Council. 1939. Pp. viii, 281.

EVANGELISM. Madras Series, Vol. 3. New York: International Missionary Council. 1939. Pp. xii, 418.

BARNARD COLLEGE: THE FIRST FIFTY YEARS. Alice Duer Miller and Susan Myers. New York: Columbia University Press. 1939. Pp. xiii, 194. $2.00.

THE INDIVIDUAL AND HIS SOCIETY. Abram Kardiner. New York: Columbia University Press. 1939. Pp. xxviii, 503. $3.50.

CONSTRAINING LOVE. Mildred Dodson McMurry. Nashville: Broadman Press. 1939. Pp. 127. 25 cents (paper).

THE ECONOMIC GEOGRAPHY OF BARBADOS. Otis F. Starkey. New York: Columbia University Press. 1939. Pp. xii, 228. $3.00.

JOHN WYCLIF AND THE ENGLISH BIBLE. Melvin M. Cammack. New York: American Tract Society. 1939. Pp. xiv, 289. $1.75.

RASHI (RABBI SOLOMON OF FRANCE). New York: The American Jewish Committee. Pp. 111-140 reprinted from the American Jewish Year Book 5700.